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HANDBOOK

OF

SOCIOLOGICAL INFORMATION

WITH ESPECIAL REFERENCE TO

NEW YORK CITY

PREPARED FOR

THE CITY VIGILANCE LEAGUE

NEW YORK CITY

BY

WM. HOWE TOLMAN, PH.D.

SECRETARY TO THE LEAGUE

AND

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INTRODUCTION.

At the present time, when there must be reviews of reviews, and when there are bulky volumes of simply the titles in periodical literature, the busy professional man is fairly bewildered by the shoals of references setting toward him. From the necessity of the case he has only time to inform himself of the titles of the books which seem to fall under the scope of his line of study. It is just as much a truism as ever, that the men who are accomplishing results, are the busy men. Because they are so busy they wish to economize all the time they can with safety. It is the aim of the Bibliography, in the first place, to enable the clergy and other students of social science to familiarize themselves with the leading authorities in their special field, and secondly to present a selected list of references from the very latest writers. Accordingly, each reference contains a sufficient amount of data to enable a busy man to tell at a glance if the book in question is one which he wants, either because the treatment is along his line of study, or the price in accord with the depth of his pocket-book.

In all the varying forms of municipal improvement, there is an imperative need that the workers should have some comprehension of the problem in its totality, in order that they may be able to correlate the more understandingly their particular labors.

A second need, but none the less important, although

for the most part applicable to those interested in reform movements, is the conscious endeavor of devoting the main energy to construction rather than to destruction. There must be some tearing down, but the greatest energy needs to be spent on the up-building.

A municipality needs to be self-conscious ; it needs to know its own resources, and it should take account of stock frequently.

The great body of citizens are too busy or have no desire to manage the business of the city, accordingly they must hire others to do the work for them. If the public servants are paid for managing the affairs of the city, they should not object to inquiry and inspection of their methods by their masters. But an employer of servants will make a poor overseer of them, if he has no knowledge of what they ought to do and how they ought to do it. The rings and the bosses, with their influence and their pulls, trade on this indifference and ignorance on the part of citizens.

Till the last few years the clergy and the scholars have held aloof from practical politics ; in their opinion the political arena was no place for them. But now these classes feel that if politics are to be characterized by clean and business principles, clean and business men must take a hand in them. The man who is the most dreaded by the municipal misrulers, and who has been the most active in making the virtue of our city self-cognizant, is a clergyman. Just so long as the clergy stand aloof, to that extent will good municipal government be an ideal and not a realization.

This Hand Book has been prepared for the purpose of bringing together the varying forms of humanizing effort, in order that the various workers may feel that they do not stand alone, but that they are touching

elbows with those who are just as much interested, yet are working in another corner of the field. By showing the situation *en masse*, those who may be desirous of study, can make a selection of that line of work which appeals to them and then follow it out. The Hand Book shows what is actually doing through the various societies and institutions.

The time has come when students in sociology, especially the clergy, must study these questions at original sources. They must see for themselves the problems of the city which are pressing for immediate solution, because the pulpit should again become the standard-bearer of the religion of the home, the shop, and the street. It is with this end in view, that those who are already interested and those whose interest shall be aroused may realize that our cities are simply so many laboratories, where these vexed and vexing problems may be studied.

The limits of the introduction preclude any detailed acknowledgment of the courtesies which the editors received at the hands of those who have co-operated by suggestions and advice. Those who aided were busy men and women, yet they were always willing to help,—a fact which has contributed toward the success of the book, and one which the editors acknowledge with hearty appreciation.

Wm. Howe Tolman,
Wm. I. Hull.

May, 1894.

PART I.

SOCIOLOGY.

There is no essential difference in the meaning of the term *applied* when used in relation to social science and that given to it when speaking of any other science, such as mechanics, physics, chemistry, etc. Every science, in order to be such, deals with a certain class of forces producing a corresponding class of phenomena. A study of the phenomena leads to a knowledge of the laws according to which the forces act. The forces being uniform and invariable, these laws are universal within the class in question, and under like conditions identical effects will be produced. The effects, however, depend upon the conditions, and these may be varied to any required extent by the experimenter. It is clear that the effects produced by any class of forces may be either beneficial, injurious, or indifferent, in relation to man, and that it is desirable to bring as many of them as possible within the first of these three classes. This is the purpose of applied science in whatever department. It is done by modifying the conditions under which the forces act. The general term for this is *invention*, and the products of the beneficial effects of natural forces are known in a broad way as the *arts*, which also include all human *institutions*. These taken together constitute what is known as *material civilization*.

The effect of all this upon the mechanical, physical, and inorganic forces in general is too apparent to require further mention. But the organic world is also a domain of forces, more complicated, it is true, but not so much so as to exclude invention. Biology is the science in which vital forces operate, and its applied stage embraces the great arts of agriculture, horticulture, and stock-raising, as well as the healing art, and many others. In dealing with laws that control the actions of the higher animals, the psychic forces must be encountered and their nature understood. This has been successfully accomplished and they have been subjected to man's use.

The social forces are almost exclusively psychic and of a higher

order than is met with in animals. They are correspondingly more complex, recondite, and difficult of study and reduction to law. But even this has been done, and government is the chief art that has resulted from this science of society. Its progress, as in the other sciences, must be proportioned to the degree of acquaintance attained with the nature and laws in this department. Using *legislation* as the expression for the method by which social science is applied, it is clear that all successful legislation must consist in a true process of *invention*, as the result of scientific, experimental study in the domain of the social forces. This is *dynamic sociology* or *applied social science*.

LESTER F. WARD.

WASHINGTON, D. C., January, 1894.

SPENCER, HERBERT. PRINCIPLES OF SOCIOLOGY. 3d ed. New York, D. Appleton & Co., 1890, 2 vols., 12mo, pp. 883 and 693. Price $4.00.

SPENCER, HERBERT. FIRST PRINCIPLES. New York, D. Appleton & Co., 1892, 8vo, 558 pp. Price $2.00.

DE GREEF, GUILLAUME. INTRODUCTION A LA SOCIOLOGIE.

SCHAEFFLE, ALBERT. BAU UND LEBEN DES SOCIALEN KÖRPERS. 1881, 4 vols., paper. Price $14.65.

WARD, LESTER F. DYNAMIC SOCIOLOGY. New York, D. Appleton & Co., 1883, 2 vols., 12mo, 726 and 698 pp. Price $5.00.

WARD, LESTER F. THE PSYCHIC FACTORS OF CIVILIZATION. Boston, Ginn & Co., 1893, 12mo. Price $2.00.

Spencer's "Principles of Sociology" is a *résumé* of anthropological data, generalized in accordance with the evolutionary hypotheses. The work voluminously illustrates certain "inductions," viz.: that society is an entity, not a mere dialectic term; that society is an organism; that society exhibits growth; that growth is accompanied by increase of structure; that structural complexity is accompanied by differentiation of functions; that functions become centred in systems of organs; that social organs are to be distinguished as the sustaining system, the distributing system, and the regulating system;

that societies may be consequently classed, according to their degrees of composition, as simple, compound, doubly compound, trebly compound, and secondarily, into the mere predominantly *militant* and the predominantly *industrial.* Spencer carries these generalizations still further in the "First Principles," especially sections 107, 111, 116, 122, 129, 134, 144, 154, 161, 168, and chapters XVIII-XXIV. In the earlier passages Spencer expounds the steps of induction by which he arrives at the formula of evolution, within which social phenomena are comprehended, viz.: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from indefinite incoherent homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." In the latter passages are expositions of evolution in various phases.

The value of De Greef's work consists first in its sagacious criticisms of Spencer. De Greef decides that the advance made by Spencer upon his predecessors consists (1) in a more minute analysis of the facts; (2) in a less vague and more organic conception of the social order; (3) in the recognized necessity of proving the existence of a Sociology by the corresponding existence of a distinct series of phenomena; (4) in the demonstration that social phenomena and the appropriate sciences are susceptible of classification. De Greef very justly asserts, however, that taking Spencer at his word, and accepting his conclusions, we thereby reach not a science of Sociology, but proof that there is no room for a science beyond Biology. For this *reductio ad absurdum* De Greef substitutes the argument that Sociology is Biology plus the regime of *contract.* In the elaboration of this argument his chapter on the "Social Consciousness" discusses, with enough vagaries to keep readers on their guard, the fundamental fact of social psychology.

Schaeffle's first volume may well be taken as a continuation of contemporary Sociology from the point reached by De Greef. The latter logically but not chronologically precedes Schaeffle. It would be difficult to select a more atrociously constructed book, even in German. The first of the four volumes will nevertheless repay study, for it contains an outline of social psychology which must be epoch-making. It analyzes the social processes of "sense-perfection," "cognition," "feeling," and "willing." The whole scheme challenges study of society from a point of view entirely different from that of traditional philosophies.

Ward surveys the field of Anthropology after the manner of Spencer, but his conclusions are contained in a scheme of "teleological progress"; not a helpless waiting for physical evolution to produce a better state of society, but the control of physical by psychical effort. Education as the ultimate leverage of progress is the keynote of the work. This theme is elaborated in a later work by the same author, "The Psychic Factors of Civilization."

ALBION W. SMALL.

UNIVERSITY OF CHICAGO, 1893.

BASCOM, J. SOCIOLOGY. New York, G. P. Putnam's Sons, 1887, 12mo, 264 pp. Price $1.50.

A general survey of Sociology and its present problems.

COMMONS, J. R. THE CHRISTIAN MINISTER AND SOCIOLOGY. Christian Social Union Publication, No. 4.

GIDDINGS. F. H. SOCIOLOGY AS A UNIVERSITY STUDY. *Political Science Quarterly*, December, 1891.

GIDDINGS, F. H. THE PROVINCE OF SOCIOLOGY. *Annals of the American Academy of Political and Social Science*, July, 1890.

THE STATE.

It is a very serious mistake to study the practical organization and details of government to the exclusion of theory. Theory, in this connection, is but another word for principle; and principles, of course, have no saving efficacy except in so far as they are embodied in practice. But practice cannot get along without principle; and the student of government who too exclusively scrutinizes the machinery and the detailed personal relationships of politics will infallibly become near-sighted and finally lose all real vision for affairs. The object of government is to establish the right in the relations of men with each other. But right, in social relationships, is a relative, not an absolute thing. It is proportioned to individual capacity and social opportunity; it is always *feasible* right rather than abstract right. The best media of government are sound common-sense and strong practical sagacity, illuminated and guided by

deep-set righteous principle. May we be delivered alike from the self-called "practical man" and the star-gazing theorist.

WOODROW WILSON.

PRINCETON, January, 1894.

CIVIL SERVICE REFORM.

By civil service reform is meant a reform in the methods of making appointments to and removals from the government service so as to have them made solely with the view to the candidate's or office-holder's fitness or unfitness, and not with reference to his services to some particular politician or political organization. The merit method of making appointments has been introduced into the classified service of the United States, covering close upon 40,000 places under the National Government. In nearly 160,000 places, however, the old spoils method of making appointments still obtains. This spoils method is that which prevailed in England under the Stuarts and the Georges, and which still prevails in Morocco, Turkey, the South American Republics, and other States not yet very far advanced towards civilization. The spoils of patronage method is utterly indefensible from any standpoint of decency or good government. The reform system is thoroughly practical, thoroughly simple in its workings, and thoroughly wholesome in its effects. Its adoption means a decided improvement in the public service and, what is of far greater importance, it means an immeasurable improvement in the tone of public life.

THEODORE ROOSEVELT.

WASHINGTON, D. C., February, 1894.

EATON, DORMAN B. CIVIL SERVICE IN GREAT BRITAIN. A History of Abuses and Reforms, and their Bearing upon American Politics. New York, Harper & Bros., 1879, 8vo., 483 pp.; 1881, 4to., 82 pp. Price $2.50; paper, 25 cents.

An excellent historical survey of the subject in Great Britain and India, together with suggestions as to the practical bearing of England's experience upon the question in the United States.

LODGE, H. C. WHY PATRONAGE IN OFFICE IS UN-AMERICAN. *Century*, October, 1890.

ROOSEVELT, THEODORE. AN OBJECT LESSON IN CIVIL-SERVICE REFORM. *Atlantic Monthly*, February, 1891.

PUBLICATIONS OF THE NATIONAL CIVIL SERVICE REFORM LEAGUE. Wm. Potts, Secretary, 56 Wall Street, New York City. Apply to G. P. Putnam's Sons, New York.

GOOD GOVERNMENT. A combination of the Civil Service Record of Boston, and the Civil Service Reformer of Baltimore. Published monthly in the interests of Civil Service Reform. $1.00 a year.

EDUCATION—COMPULSORY.

Compulsory school-attendance laws are in force in twenty-nine States and Territories, as follows: Arizona, California, Colorado, Connecticut, District of Columbia, Idaho, Illinois, Kansas, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Ohio, Oregon, Rhode Island, South Dakota, Utah, Vermont, Washington, Wisconsin, and Wyoming. The Massachusetts and Connecticut laws are the most elaborate and exacting in their requirements, and are the most rigidly enforced. In most other States outside of the cities, enforcement is generally lax, though the moral effect of the knowledge of the existence of a compulsory law is undoubtedly beneficial in promoting school attendance.

Compulsory laws require school attendance usually of children from eight to fourteen years of age, for a period varying from twelve to twenty weeks each year. The present tendency is to lengthen the annual period of required attendance, and in Connecticut it already embraces the whole school term, in Massachusetts thirty weeks.

In thirteen States compliance with the provisions of the law is an essential preliminary to employment to labor, and in ten States, employment during school hours is absolutely forbidden under a certain specified age, usually twelve or thirteen years, though in New Jersey it is fourteen for girls. The age of required attendance is extended in some States in the case of illiterate or unemployed children.

The compulsory law provides for the supply of free text-books to indigent children in six States, and of clothing in California and Ohio; in three, they are excused from attendance.

WM. T. HARRIS.

WASHINGTON, D. C., February, 1894.

JAMES, E. J. COMPULSORY EDUCATION. LALOR'S CYCLOPEDIA.

SHAW, WM. B. COMPULSORY EDUCATION IN THE UNITED STATES. *Educational Review*, August, September, 1892.

WARD, L. F. DYNAMIC SOCIOLOGY. Vol. II., Chapter XIV.

REPORTS OF THE COMMISSIONER OF EDUCATION, 1888–9. Vol. I., pp. 470–531. A Review of State Laws.

EDUCATION—INDUSTRIAL, AND KINDERGARTENS.

The words "industrial education" have unfortunately received a double meaning in this country. On the one hand, it is often confounded with the term "manual training," an education which has for its sole object the training of the will powers, as essential an element of character as the training of the reasoning and the sensibilities by means of mathematics and literature. On the other side, industrial education stands for that training in the arts, sciences, and the crafts, which makes a far better workman, whatever the condition of his industrial pursuit.

In Europe, this training has assumed a definite place in the educational system, and while it has not accomplished all that was expected, especially in England, it has worked radical changes in France and Germany.

In this country, owing to the social freedom of the people, the movement has only begun. It has for many years been a part of the instruction in evening schools, but not until recently a definite and systematic work of special day classes, planned and equipped for that special purpose. It should stand, in the educational system of America, on the same plane with all other educational agencies.

F. B. PRATT.

PRATT INSTITUTE,
February, 1894.

DOOLY, M. A. THE NEERBOSCH AND GLASGOW INDUSTRIAL SCHOOLS. *The Arena*, May, 1893.

Huxley, T. H. Industrial Education : its Necessity in the Struggle for Existence. *Nineteenth Century*, February, 1888.

Industrial Education in New York. *Science*, 9 : 553.

MacAlister, J. Manual Training in the Public Schools of Philadelphia.

James, E. J. and Rhawn, W. J. Education of Business Men, I.–IV. New York, American Bankers' Association, 1892–3.

Lubbock, J. Manual Training. *Popular Science Monthly*, 30 : 327.

McNeill, Geo. E. The Labor Movement. Chapter XXII. : Industrial Education, by Heber R. Newton.

Thorpe, F. N. Manual Training as a Factor in Modern Education. *Century*, 21 : 920.

Walker, F. A. and Others. Industrial Education in Country Schools. *Science*, 9 : 365, 372.

Winship, A. E. The Shop. Boston, D. Lathrop & Co., 1889, 16mo, 78 pp. Price 60c.

Annual Reports of the Hebrew Technical Institute, 3 Stuyvesant St., New York.

Reports and Circulars of Information, published by the Industrial Education Association, 21 University Place, New York City.

Illustrated Annual Reports of the New York Trade Schools (Col. Richard I. Auchmuty). Apply at the schools, First Avenue, 67th and 68th Sts., New York. The fourteenth season will open in October, 1894.

Hale, Edward Everett. Col. Richard I. Auchmuty. *Lend a Hand*, July, 1893.

This contains a description of the "Auchmuty System" which has proved so practical, and for its originality has attracted considerable attention.

EDUCATIONAL MONOGRAPHS OF THE NEW YORK COLLEGE FOR THE TRAINING OF TEACHERS, 9 University Place, Vol. III., No. 2.

BARNARD, HENRY. KINDERGARTEN AND CHILD-CULTURE PAPERS. Syracuse, N. Y., C. W. Bardeen. 800 pp. Price $3.50.

A complete Enyclopedia of the kindergarten.

BOWEN, H. C. FROEBEL AND EDUCATION BY SELF-ACTIVITY. New York, C. Scribner's Sons. Price $1.00.

FROEBEL, J. EDUCATION OF MAN. Translated and furnished with ample notes by W. N. Hailmann, New York, D. Appleton & Co. 12mo. Price $1.50.

Froebel's "Education of Man" appeared for the first time in 1826. The political and social aspects of the time, as well as the obscurity of its publisher, hindered its diffusion and appreciation. Yet the book lived; and twenty-five years later, it came to be recognized as the prophecy of the new educational epoch of which our children are the beneficiaries. In all directions the book sounds the keynote of a new education. It lifts all educational work from narrow, merely utilitarian standpoints, to an intensely and broadly Christian view of life; it measures every educational activity by its influence on character and full life efficiency. In all questions of system and method, Froebel places the teacher on solid ground, and indicates the way to loftiest achievements.

MACKENZIE, C. FREE KINDERGARTENS. *Lend a Hand*, 1: 603.

EDUCATION—UNIVERSITY EXTENSION.

The purpose of the Extension is to afford the benefits of University instruction to those who cannot attend a University. Lecture Courses are given upon any subject for which there is a sufficient popular demand, in any place easily accessible from a University.

The aim of the lecturer is to make his Course of ten weekly lectures cover about the same ground a College Class would go over in ten weeks. The teaching scheme comprises Lectures, Class

Work, Essays, Reports, etc. An Examination (voluntary) is held at the close of each course and certificates are awarded to those who pass.

Experience has shown that the best work can be done in small classes, of from thirty to fifty persons, and that an attempt to "popularize" a course is unwise. The end and object of the "Extension" is not to amuse but to teach.

WILFRED H. MUNRO,
Director University Extension Brown University.

February, 1894.

ADAMS, H. B. UNIVERSITY EXTENSION AND ITS LEADERS (Illustrated). *Review of Reviews*, July, 1891.

DEWEY, M. UNIVERSITY EXTENSION IN NEW YORK, *Critic*, 19 : 90.

HENDERSON, C. H. UNIVERSITY EXTENSION. *Popular Science Monthly*, 40 : 1.

MACKINDER AND SADLER (Secretary to the Oxford Delegacy). UNIVERSITY EXTENSION—PAST, PRESENT, AND FUTURE. Philadelphia, American Society for the Extension of University Teaching, 144 pp. 60c.

WOODS. ENGLISH SOCIAL MOVEMENTS, Chapter IV.

UNIVERSITY EXTENSION IN AMERICA. (Illustrated). *Review of Reviews*, January, 1893.

FOR THE BEST EXHIBIT OF AMERICAN UNIVERSITY EXTENSION, apply to The American Society for the Extension of University Teaching, 15th and Sansom Sts., Philadelphia, Pa.

FOR NEW YORK UNIVERSITY EXTENSION, apply to University of the State of New York, Albany, N. Y.

The University Extension World. A monthly journal published by the University Press of Chicago. $1.00 a year. Vol. I., 1892.

University Extension. A monthly journal published by the American Society, Philadelphia. $1.50 a year.

GOVERNMENT.

The Aristotelian dictum which makes the aim of government to be the promotion of good life would probably be accepted by every one. But this leaves unanswered the practical question, Will this good life be best fostered by the strict limitation of governmental functions or by their increase, particularly in the industrial field? Now that conception of government which limits its essential functions to the preservation of social order and the administration of justice between man and man, is certainly yielding ground to that view which, while restricting the action of government in some directions, would in general give its activities a vastly wider range. The experience of the last few centuries seems to have settled three things: (1) that the State should withdraw wholly from the religious sphere; (2) that it should occupy at least certain portions of the educational field; and (3) that it should enter the industrial realm by assuming strict control or absolute ownership of all those industries which in their nature are monopolistic.

P. V. N. MYERS.

UNIVERSITY OF CINCINNATI, February, 1894.

BLUNTSCHLI, J. K. THEORY OF THE MODERN STATE. (Translated from the sixth German edition.) New York, Macmillan & Co., 1885, 8vo, 518 pp. Price $3.25.

Admirable from both an historical and philosophical point of view.

BRYCE, JAMES. THE AMERICAN COMMONWEALTH. New York, Macmillan & Co., 1893–94. Two volumes, large 12mo, 741 pp. Third edition, Vol. I. now ready. Price $1.75. Vol. II. in press.

This work is now so well known as hardly to need mention, and so universally praised as to require no further commendation. Its purpose is to describe the framework and constitutional machinery of our Federal and State governments, the methods by which they are worked, and the forces which move and direct them. The fulfilment of this purpose requires a discussion of the legislative, executive, and judicial departments of the National, State, and Local Governments; of the nature and interpretation of the National and State Constitutions; of the political parties and their methods; of public opinion, as manifested in the leading political ideas, habits,

and tendencies of the American people, and its influence on parties and government, illustrated by some instances in recent history; of the comparative strength and weakness of democratic government as it exists in the United States; and of "certain intellectual or spiritual forces, which count for so much in the total life of the country, in the total impression which it makes, and the hopes for the future which it raises."

CHAMBERLAIN, J. MUNICIPAL INSTITUTIONS IN AMERICA AND ENGLAND. *The Forum*, November, 1892.

DOLE, CHARLES F. THE AMERICAN CITIZEN. Boston, D. C. Heath & Co., 1892. Crown, 8vo, 294 pp. Price 90c.

Contains chapters on: Beginnings of Citizenship; the Citizen and the Government; Economic Duties; Social Rights and Duties; International Duties.

The primary object of the book seems to have been to afford a manual for young men not pursuing their education farther than the high schools.

FISKE, JOHN. CIVIL GOVERNMENT IN THE UNITED STATES CONSIDERED WITH SOME REFERENCES TO ITS ORIGINS. Boston, Houghton, Mifflin, & Co., 1891. Crown 8vo, 351 pp. Price $1.00.

This is an excellent treatise both for its present and historical interest, and for the numerous suggestions and topics for further study in regard to questions prominent in politics to-day. Selected references on special topics.

THE GOVERNMENT OF AMERICAN CITIES. *The Forum*, 10: 357. *Century*, September, 1891.

IVINS, W. M. MUNICIPAL GOVERNMENT. *Political Science Quarterly*, June, 1887.

LOW, SETH. THE PROBLEM OF CITY GOVERNMENT. *Johns Hopkins University Studies* (Supplementary Note). Baltimore, 1889. Paper, 5c.

MACY, JESSE. OUR GOVERNMENT: HOW IT GREW, WHAT IT DOES, AND HOW IT DOES IT. New York, Ginn & Co., 1890. 12mo, 289 pp. Price $1.00.

A manual of civics for use chiefly in high schools and academies.

PATTEN, S. N. DECAY OF STATE AND LOCAL GOVERNMENT. *Annals American Academy*, July, 1890.

SHAW, ALBERT. HOW LONDON IS GOVERNED. *Century*, March, 1890.

SHAW, ALBERT. PARIS—THE TYPICAL MODERN CITY. *Century*, July, 1891.

SHAW, ALBERT. MUNICIPAL PROBLEMS OF NEW YORK AND LONDON. *Review of Reviews*, April, 1892.

THE STATESMAN'S YEAR BOOK. Published annually. Vol. I., 1864. New York, Macmillan & Co. $3.00 a volume.

Valuable for facts in regard to the governments of all countries, and for bibliographies difficult of access to the general reader.

STORY, MOORFIELD. POLITICS AS A DUTY AND AS A CAREER. New York, G. P. Putnam's Sons, 1889. 12mo, 33 pp. Price 25c.

A strong plea for definite political reforms, as opposed to machine politics.

WHITE, A. D. THE GOVERNMENT OF AMERICAN CITIES, *Forum*, December, 1890.

WILSON, WOODROW. CONGRESSIONAL GOVERNMENT. Boston, Houghton, Mifflin, & Co., 1885. 16mo, 333 pp. Price $1.25.

A description of Congressional principles and methods.

WILSON, WOODROW. THE STATE, OR ELEMENTS OF HISTORICAL AND PRACTICAL POLITICS. Boston, D. C. Heath & Co., 1890. 8vo, 720 pp. Price $2.00.

This book exhibits the actual organization and administrative practice of the chief modern governments in their proper relation to the practice of government in the past, and to the general principles of jurisprudence and politics, as these have been developed by historical criticism.

WILSON, WOODROW. THE STUDY OF ADMINISTRATION. *Political Science Quarterly*, June, 1887.

PUBLICATIONS OF THE AMERICAN INSTITUTE OF CIVICS. Address Lock Box 430, Equitable Building, 120 Broadway, New York City.

IMMIGRATION.

Migration has been a characteristic of human society at all periods of history and is an important fact in the study of Sociology. In early times whole tribes wandered for the purpose of seeking new pastures, or obtaining new homes by conquest. After the discovery of America, migration took on the form of colonization and the establishing of plantations or trading posts. Such migration was still under the auspices of the mother country. In modern times, migration is the act of the individual leaving his home for the purpose of finding a new one either in a colony of the mother country, or in a strange country. It is therefore a purely individual act, but when it takes place on a sufficiently large scale it has important social consequences. Emigration may affect the population and the economic condition of the country which the emigrants leave. Generally the loss to population is made good by additional births, and the economic loss is made up by the introduction of machinery. The effect of immigration on the receiving country is much more important. It increases population, and assists the economic development. Sometimes, however, it threatens to lower the standard of living of the laboring class, to add to the burden of pauperism, and to complicate political and social development by the introduction of elements alien to the established civilization. This gives rise to the question of restriction of immigration, which is of especial importance in the United States.

RICHMOND MAYO-SMITH.

COLUMBIA COLLEGE,
January, 1894.

CHANDLER, W. E. SHALL IMMIGRATION BE SUSPENDED? *North American Review*, January, 1893.

DINGLEY, F. L. EUROPEAN IMMIGRATION INTO THE UNITED STATES. Special U. S. Consular Report for 1890. 121 pp.

HALE, E. E. HOW TO DEAL WITH OUR IMMIGRANTS. *Social Economist*, February, 1893.

JAMES, E. J. LALOR'S CYCLOPEDIA OF POLITICAL SCIENCE: ARTICLE ON EMIGRATION AND IMMIGRATION.

MCNEILL. THE LABOR MOVEMENT. (Chapter XVI.)

MAYO-SMITH, R. EMIGRATION AND IMMIGRATION. *A Study in Social Science.* New York, C. Scribner's Sons. 1890, 8vo, 302 pp. Price $1.50.

An historical and statistical survey of the political, social, and economic effects. Bibliography appended. A standard work.

MAYO-SMITH, R. CONTROL OF IMMIGRATION. *Political Science Quarterly*, March, June, and September, 1888.

NOBLE, JOHN HAWKS. THE IMMIGRATION QUESTION. *Political Science Quarterly*, June, 1892.

ROUND, W. M. F. IMMIGRATION AND CRIME. *Journal of Social Science.* [Saratoga Papers of 1889.]

SCHUYLER, EUGENE. ITALIAN IMMIGRATION INTO THE UNITED STATES. *Political Science Quarterly*, September, 1889.

REPORTS OF THE DIPLOMATIC AND CONSULAR OFFICES CONCERNING EMIGRATION FROM EUROPE TO THE UNITED STATES. House Misc. Doc. 50th Cong., 1st Sess., No. 572, part 2, 157 pp.

ANNUAL REPORTS OF IMMIGRATION COMMISSIONERS OF THE STATE OF NEW YORK. Vol. I., 1847.

REPORTS OF THE CONSULAR OFFICES OF THE UNITED STATES ON EMIGRATION AND IMMIGRATION. Washington, 1887.

WEBER, JOHN B., AND SMITH, CHARLES S. OUR NATIONAL DUMPING GROUND, A STUDY OF IMMIGRATION. *North American Review*, April, 1892.

LAISSEZ-FAIRE AND STATE ACTIVITY.

The relation between industry and government presents a question which lies at the basis of all practical and economic problems. It is rather by an accident in the development of economic thought that this question presents itself under the title "Laissez-faire and State Activity," a credit which the student of economy cannot appreciate until he studies this doctrine in its origin and growth. It is the economic dogma incident to that general system of natural liberty which came in with the writers of the eighteenth century, and which

played so important a part in both industrial and political fields in the French Revolution. There are many ways of presenting this question. Has the State an economic function? Is the principle of competition capable of ruling justly the industrial world? Can the judgment of man, expressing itself through the State, determine the manner in which commercial forces shall work? But, however the question is asked, it must be answered in such a manner as to grant the student of economy a free field for the investigation of practical industrial questions and social reforms, if any progress is to be made in the development of economic theory or in the guidance of economic forces. The change which has in recent years come over economic thinking cannot be more graphically stated than by calling attention to the fact that students are seeking for some principles by which the public activity of the State and the private initiative of the individual can work together for a common end rather than searching for arguments by which government may be entirely excluded from the industrial field.

HENRY C. ADAMS.

UNIVERSITY OF MICHIGAN,
ANN ARBOR, January, 1894.

ADAMS, H. C. THE RELATION OF THE STATE TO INDUSTRIAL ACTION. Baltimore, American Economic Association, 1887, 85 pp. Price 75c.

An admirable presentation of the principles which the author contends should shape State regulation of industry.

GRAHAM, W. SOCIALISM, NEW AND OLD (Chapters IX.–XII.).

GLADDEN, W. TOOLS AND THE MAN (Chapter X.).

SHAW, WM. B. SOCIAL AND ECONOMIC LEGISLATION OF THE UNITED STATES IN 1892. *Quarterly Journal of Economics*, January, 1893.

SPENCER, HERBERT. MAN *vs.* THE STATE. New York, D. Appleton & Co., 1884, 113 pp., 12mo, paper. Price 30c.

A plea for individualism as opposed to paternalism in government.

WAYLAND, H. L. HAS the STATE ABDICATED? *Journal of Social Science*, October, 1892.

THE CHURCH.

The Church ought to be the chief agency in bringing about the Kingdom of Heaven. It sometimes seems as if the Church were in threatening danger of forgetting that, and imagining its chief concern to be self-edification. On the threshold of the twentieth century the problem which the Church faces is not the strengthening of its stakes and the lengthening of its cords, but the making of a highway for the Kingdom of God. It is the height of time for the Church to make more earnest of its Lord's law, that the only way to save one's life is to lose it. If the Church would save itself in the era just before us, it must fling itself upon the world with a divine prodigality which it has as yet hardly dreamed of. It must "let itself loose" into a sweep of service, not service of itself but of society, which will make it altogether new.

The voices of the prophets are all about us. Not another church is needed but a universal movement in the churches (must it be outside them?), under which there will be a regenerated Christendom, a human society that will actually believe in Jesus as the Lord of human life.

GEORGE A. GATES.

IOWA COLLEGE, January, 1894.

APPLIED CHRISTIANITY.

This may be summarized briefly thus, as stating the general attitude of the advocates of what is termed Applied Christianity: 1. While the *essence* of Christianity is spiritual, its manifestations are through *material* things. It inevitably demands and creates a material environment adapted to itself. 2. The older political economy has failed to establish itself as a science of so-called natural laws, apart from moral considerations. The principle of *laissez-faire* is valid as against arbitrary legislative enactments in restraint of commerce and manufacture, but not as against well established ethical principles. Again, the scope of the older economy was too narrow. It is but a part of the broader field of sociology. The proper study of mankind is *man* in his *entirety*. 3. Principles of social organization involve not only human *wants*, but human *free agency*, and the *conscience* directing that agency. Hence the rise of Social Ethics, in place of the doctrine of *laissez-faire*, and this latter receives its light and sustenance from the vital essence of Christianity, as its manifestation chiefly

within the domain of Christendom amply proves. 4. Yet Christianity formulates no dogmatic system. It is a *life* rather than a *creed*; life, in both senses, as an inner vital principle of growth, and as an outward manifestation in *conduct*. The middle link, so to speak, between the two is *knowledge*, truth as discovered by the intellect and justified in experience. 5. Under this title, therefore, are included some of the more important of recent efforts to set forth these principles, as both the expression of the inner life of Christianity, and the description of its appropriate external exemplification.

LEIGHTON WILLIAMS.

NEW YORK CITY, February, 1894.

BRACE, C. L. GESTA CHRISTI. New York, Armstrong Co., 1882, 8vo, 5th edition. Price $1.50.

DICKINSON, C. A. THE PROBLEM OF THE MODERN CITY CHURCH. *Andover Review*, October, 1889.

EHRICH, LEWIS. A RELIGION FOR ALL TIMES. *Arena*, March, 1893.

ELY, R. T. SOCIAL ASPECTS OF CHRISTIANITY. New York, T. Y. Crowell & Co., 1889. New edition, enlarged, 132 pp. 12mo. Price 90c.

CONTENTS: Statement of Fundamental Principles; Simple Gospel of Christ; The Christian in the World, but not of the World; Alienation of Wage Workers from the Church; the Church and the World; Philanthropy; Ethics and Economics.

FAIRBAIRN, A. M. THE PLACE OF CHRIST IN MODERN THEOLOGY. New York, C. Scribner's Sons, 1893. 8vo, 548 pp. Price, $2.50.

FLOWER, B. O. PRESENT-DAY TENDENCIES AND SIGNS OF THE TIMES. *Arena*, March, 1893.

FREMANTLE, W. H. THE WORLD AS A SUBJECT OF REDEMPTION. New York, Longmans, Greene & Co., 1892. 8vo, 470 pp. Price $2.00

An admirable discussion of the relation of Christianity to the practical problems of social science.

GLADDEN, WASHINGTON. APPLIED CHRISTIANITY. Boston and New York, Houghton, Mifflin & Co., 1886. 12mo, 320 pp. Price $1.00.

A study of the moral aspects of social questions: Wealth, Labor, Socialism, Social Science, Popular Amusements, Popular Education.

+ HILL, DAVID J. SOCIAL INFLUENCE OF CHRISTIANITY, WITH SPECIAL REFERENCE TO CONTEMPORARY PROBLEMS. Boston, Silver, Burdett & Co., 1888. 8vo, 231 pp.

Its chapters discuss: What is Human Society? What has Christianity done for Society? Christianity and the Problems of Labor, Wealth, Marriage, Education, Legislation, and Repression. Each chapter is preceded by a topical analysis, and the foot-notes give numerous cross references.

+ MILLS, C. S. THE INSTITUTIONAL CHURCH. *Bibliotheca Sacra.* July, 1892.

"One of the best contributions to the subject."—JOSIAH STRONG.

+ SAVAGE, M. J., HALE, E. E., GLADDEN, W. INCREASE IN THE USEFULNESS OF OUR CHURCHES. *North American Review*, 148 : 372.

+ THWING, CHARLES F. THE WORKING CHURCH. New York, Baker & Taylor, 1888. 16mo, 170 pp. Price 75c.

A discussion of the best methods for making Church organization effective.

WOODS. ENGLISH SOCIAL MOVEMENTS (Chapter 5 : THE SOCIAL WORK OF THE CHURCH).

+ YEAR-BOOK OF ST. BARTHOLOMEW'S CHURCH, NEW YORK CITY, 1892. Illustrated. This one has been selected because of the phototypes which illustrate the various phases of the work of St. Bartholomew's parish house.

All of the larger churches are issuing these year-books, describing the varying activities of the church in question. They are usually sent on application to the clergyman of the parish.

PUBLICATIONS OF THE CHRISTIAN SOCIAL UNION. Richard T. Ely, Secretary, University of Wisconsin. Madison, Wis.

Andover Review Vol XII - 362
Newell Dwight Hillis

THE KING'S BUSINESS. Proceedings of the World's Convention of Christians at Work, and Seventh Annual Convention of Christian Workers in the United States and Canada. Apply to the General Offices of the International Association, 85 Orange Street, New Haven, Conn. Rev. John C. Collins, Secretary. Price $1.00.

The Reports of the Christian Workers make nearly twenty-five hundred pages of the very heart of Applied Christianity. They describe the various phases of Christian Sociology in its treatment of lodging houses, working girls' clubs, the slums, boys' clubs, institutional churches, boys' brigades, missions, the training of Seminary Students with special reference to these lines, the work of College Students in the slums, and a large number of other forms of such work.

CHURCH UNITY.

Church unity, or an organic union of the churches, is a question that is beset with immense difficulties. It involves such mutual concessions of denominational creeds and politics that much time must undoubtedly elapse before anything like a general union can be effected. The practical history is likely to begin with the union of different branches of the same denomination, as, for example, the various Presbyterian bodies. Next will come, perhaps, those whose polity and methods are similar, as is the case with the Baptist and Congregational bodies. From these the union may be gradually extended till all branches of the Church of Christ are included.

Yes, it is possible that the history may be quite different from this. The present status may remain with little or no change till at a certain exigency a plan will be presented that all or nearly all will agree to accept. It is a remarkable indication of a new era of religious comity that a Presbyterian professor of Princeton Theological Seminary, Rev. Charles W. Shields, D.D., has taken the position that a modified historic episcopate is the only possible ground of organic union among the various denominations.

THEODORE F. SEWARD.

NEW YORK CITY, February, 1894.

GLADDEN, WASHINGTON. THE CHRISTIAN LEAGUE OF CONNECTICUT. New York, The Century Co. 16mo, 192 pp.

SHIELDS, C. W. SOCIAL PROBLEM OF CHURCH UNION *Century*, 18 : 687.

STEAD, W. T. CHURCH UNION. *Review of Reviews*, 3 : 362.

STEAD, W. T., AND OTHERS. THE LAYMEN'S MOVEMENT : A SYMPOSIUM ON CHRISTIAN UNITY. *Review of Reviews*, February, 1892.

STRONG, J., AND OTHERS. RELIGIOUS CO-OPERATION, LOCAL, NATIONAL, AND INTERNATIONAL : 8 articles. *Review of Reviews*, October, 1892.

STRONG, J. CO-OPERATION OF EVANGELICAL CHURCHES. *Our Day*, 2 : 81 ; 1 : 272.

Christian Unity. A Layman's Journal. The Organ of the Brotherhood of Christian Unity. Theodore F. Seward, editor. Published quarterly in New York City at 53 East 10th St. Vol. I., No. 1, July, 1892.

The Kingdom. A monthly paper, published by Calvary Church, in the East End of Pittsburg. 50c. a year. Address F. C. Kyle, 89 Third Avenue, Pittsburg, Pa.

MISSIONS.

City Mission work is of various kinds. Broadly speaking it may be divided into two sections, according as it deals with those who have homes, or with those who are homeless. The larger part of the work done, of necessity pertains to the former class ; the more difficult part of the work, to the latter. The hopeful part of the work in the homes lies among the children. The hopelessness of the work among the homeless arises largely from the fact of their mature years. Another division might be made into two classes called the honest and the dishonest. Here again the larger part of the work lies with the former class, but the more difficult with the latter. Reasons for this are obvious. One more division may be made into the work of prevention, and work of cure. Here again the former must take precedence, both as regards the amount of work it calls

for, and its hopefulness. Prevention deals with the children ; cure, with adults. Prevention is less dramatic in its features than is cure, but it is far more effective.

City Mission work may again be divided into religious and purely secular departments. The one deals with the soul, the other with the body. Rightly carried on, these two departments must be combined. If the spiritual be reached, the temporal will in a large measure care for itself. Thus it would be seen the true City Mission work deals with all classes and conditions of men, reaching their bodies, minds, and spiritual natures.

A. F. SCHAUFFLER.

NEW YORK, January, 1894.

EDHOLM, CHARLTON. THE TRAFFIC IN GIRLS, AND FLORENCE CRITTENTON MISSIONS. Chicago, W. C. T. U. Press, 1893. Price $1.00.

NORTH, F. M. CITY MISSIONS AND SOCIAL PROBLEMS. *Methodist Review*, March, 1892.

OFFORD, R. M., Editor. JERRY MCAULEY : HIS LIFE AND WORK. New York, Mrs. Jerry McAuley, 104 West 32d St., 1885. 12mo, 227 pp. Price 50 cents.

RADIN, A. M. HELPING THE FALLEN : A report to the Jewish Ministers' Association of New York. *American Hebrew*, January 20, 1893.

NEW YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN. *Andover Review*, 7 : 81.

REPORTS OF THE NEW YORK CITY MISSION AND TRACT SOCIETY. Published annually at the United Charities Building, 105 East 22d St., New York.

Contains accounts of Church work, women's meetings, sewing schools, young men's and boys' classes, lodging-house work, and libraries, in the society's field, which is New York below 14th Street.

Special Reports published by the Woman's Branch of the New York City Mission and Tract Society.

The New York City Mission Monthly. A. F. SCHAUFFLER, Editor. Published monthly at 105 East 22d St., New York. $1.00 per annum.

ANNUAL REPORTS OF THE NEW YORK CITY MISSION SOCIETY (P. E.). Apply to General Secretary, 38 Bleecker St., New York City.

The Sixty-first Annual Report, for 1891–1892 (illustrated), describes the work among inmates of the public institutions on Blackwell's, Ward's, Randall's, and Hart's Islands, City Ayslums and Prisons.

RELIGIOUS CONDITIONS OF NEW YORK CITY. Addresses made at a Christian Conference held in New York, December, 1888. New York City below Fourteenth Street ; a detailed discussion of mission work among the foreign elements of the population ; the denominational missions ; the necessity of lay co-operation and Christian work ; house-to-house visitation ; the latent power of New York churches. The topics were treated by Revs. Schauffler, MacArthur, John Hall, Josiah Strong, Chas. H. Parkhurst, and others.

For the city mission work of the several churches, see their respective Year-Books.

THE FAMILY.

Of all the primary factors and forces of society the family has been most ignored in modern civilization. In law and politics, in economics and industry, in architectural construction and municipal administration of great cities, in social usages and current literature, even in education, philanthropy, and religion, it has, until comparatively recent years, been very largely superseded by the attention bestowed upon the individual on the one hand and upon the mass on the other. The tide began to turn twenty-five years ago when a few scholars commenced to reinvestigate its social significance in the light of modern scientific research. Like most critical processes, this investigation at first developed destructive tendencies. But the latest and best literature on the family is not only conservative but constructive. This investiture of the family with a more fundamental significance than could ever before be so clearly recognized, invests the bibliography of its literature both with peculiar interest and with

the utmost importance. This practical effort to popularize the study of the family as the norm of the social organism cannot fail to promote its recognition and use as a prime factor and force in sociological thought and effort.

GRAHAM TAYLOR.

CHICAGO THEOLOGICAL SEMINARY,
February, 1894.

COULANGES, FUSTEL DE. THE ANCIENT CITY (Translated from the French by Willard Small). Boston, Lee & Shepard, 1874. 8vo, 529 pp. Price $1.60.

A study of the laws, religions, and institutions of Ancient Greece and Rome. Valuable for its chapters on the classic family.

DIKE, S. W PROBLEMS OF THE FAMILY. *Century*, 17 : 385.

DIKE, S. W., PORTER, E. C., PALMER, ALICE, F. THE CHURCH AND THE HOME. Publication No. 3 of the National Divorce Reform League, 1893.

DIKE, S. W. PROGRESS OF DIVORCE REFORM. *Andover Review*, 11 : 427.

DIKE, S. W. UNIFORM LAWS OF MARRIAGE AND DIVORCE. *Arena*, 2 : 399.

DIKE, S. W. STATISTICS OF MARRIAGE AND DIVORCE. *Political Science Quarterly*, 4 : 592. *Andover Review*, 11 : 528.

DIKE, S. W. PROGRESS OF NATIONAL DIVORCE REFORM. *Our Day*, March, 1893.

POMEROY, H. S. ETHICS OF MARRIAGE. New York, Funk & Wagnalls, 1889. 12mo., 197 pp. Price $1.00.

STARCKE, C. N. THE PRIMITIVE FAMILY (Translated from the German). New York, D. Appleton & Co., 1889. 12mo, 315 pp. Price $1.75.

A study of the origin and development of the family in primitive times.

WESTERMARCK, E. THE HISTORY OF HUMAN MARRIAGE. London, Macmillan & Co., 1891. 8vo, 664 pp. Price $4.00.

A standard authority.

WRIGHT, C. D. MARRIAGE AND DIVORCE. *Lend-a-Hand.* 7 : 303, 377.

FIFTH REPORT OF THE U. S. COMMISSIONER OF LABOR ON LAWS OF MARRIAGE AND DIVORCE IN THE UNITED STATES AND EUROPE. 1889, 1074 pp.

The third edition is now ready. A compilation of the laws of the several States, with statistics on the various phases of the problem.

REPORTS OF THE NATIONAL DIVORCE REFORM LEAGUE. Published annually, 1886 to date.

The National Divorce Reform League was organized in 1881 by ex-President Woolsey and others interested in Divorce Reform, with Rev. Samuel W. Dike, LL.D., now of Auburndale, Mass., as Secretary. Its object is "to promote an improvement in public sentiment and legislation in the institution of the Family, especially as affected by existing evils relating to Marriage and Divorce." It is Christian, catholic, and scientific, regarding the various problems of the Family as so correlated to each other and to the whole social problem as to demand the broadest and most scientific treatment. This method led the League to secure the investigation whose results appeared in the report of Hon. Carroll D. Wright, U. S. Commissioner of Labor, on "Marriage and Divorce in the United States and Europe," which has been called "the most important contribution to our social philosophy which this country has yet produced." This work, it is hoped, will be extended here and in Europe.

Careful and effective changes have been made in the marriage and divorce laws of a dozen States, while no more loose legislation has been enacted for several years. The problem of uniformity has been studied with great care. The League discouraged effort to amend the Constitution until the statistical investigation could throw its light upon the problem. The result justified its caution and prepared for the preliminary experiment, originally proposed by Dr. Woolsey, and supported by the American Bar Association and other parties, by which about a dozen States are now at work upon the subject through

commissions on uniform legislation. This course may bring the desired result, or it will demonstrate the real condition, and if it is the better method, the way will thus be opened for amendment of the Constitution of the United States.

Practical work for the Home has been done, especially by directing the Home to self-help. Mr. Dike began to publish studies of the problem of the country town in 1884, from a sociological point of view, and soon afterwards put the plan of the Home Department as a practical application of a scientific principle into the hands of a Sunday-school Society for development and use. Many religious bodies have been interested in the general problem and in the possible development of the Home in religious, ethical, and educational matters.

The basis of this and of future effort has been educational. For twelve years work has been constantly done by addresses, lectures, and correspondence to encourage the study of the Family and of Sociology in a scientific and practical way in all our higher educational institutions, and recently in University Extension. Within the last year or two the colleges for women have taken much interest in Sociology and the Home. Contributions to the leading reviews and other periodicals, co-operation with statisticians, active membership in the leading scientific associations, and the well-known "Sociological Group" of the *Century* and *Forum*, afford excellent avenues for the advancement of the objects of the League. In short, the League aims at comprehensive work and permanent results, and does not encourage sensational methods.

SAMUEL W. DIKE.

AUBURNDALE, MASS.,
September 1, 1893.

LABOR.

No thoughtful observer of social conditions can doubt that of all the many problems which demand our consideration, that tangle of perplexities which we somewhat vaguely term the Labor Problem is the most imperative and the most momentous. From the standpoint of production our modern industrial organization is very satisfactory, but the concentration of capital and the minute division of labor which are the characteristic features of this efficient productive or-

ganization undoubtedly tend to draw the lines of class distinction and array capital and labor as opposing forces. The main elements which conspire to produce the present problem are the ever increasing use of machine methods which reduce the workingman to the rank of a mere adjunct of machinery, a "hand" in the literal sense; the lack of personal relations and consequent sympathy between employer and employed, which is incident to our system of industry; and a divine discontent with existing conditions on the part of the workingman which arises from increased intelligence that demands larger opportunities for mental and moral culture. Shorter hours of work, better conditions, and a more equitable division of the social product among the producing factors are the reasonable demands of labor; and successful efforts toward the adjustment of the conflict of interests of capital and labor must proceed along these lines.

FREDERICK W. SPEIRS.

DREXEL INSTITUTE, PHILA.,
February, 1894.

BARNS, WM. E., Editor. THE LABOR PROBLEM. PLAIN QUESTIONS AND PRACTICAL ANSWERS. New York, Harper and Bros., 1886. 16mo, 330 pp. Price $1.00.

A symposium by manufacturers, workingmen, clergymen, labor commissioners, journalists, and others.

BOLLES, ALBERT S. THE CONFLICT BETWEEN LABOR AND CAPITAL. Philadelphia, J. B. Lippincott & Co., 1876. 12mo, 211 pp. Price $1.25.

BOOTH, CHARLES. LABOR AND LIFE OF THE PEOPLE. Second edition. New York, G. P. Putnam's Sons. 3 vols., 8vo, 598 pp. Price $4.20.

CONTENTS: I. The Classes—II. The Trades, Docks, Tailoring, Bootmaking, Furniture, Tobacco, Silk, Woman's Work—III. Special Subjects. Sweating, Influx of Population, Jewish Community. Vol. II. (In two parts).

Part I.—London—*continued.* CONTENTS: I. London, Street by Street—II. Central London—III. South and Outlying London—IV. London Children—V. Index to Volumes I. and II. Part II. Appendix, Classification of Population, with maps.

BOOTH, CHARLES, Editor. LIFE AND LABOR OF THE PEOPLE IN LONDON. London and New York, Macmillan & Co., 1893. 4 vols. Price $1.50 each.

Vol. I.—East, Central, and South London.
Vol. II.—Streets and Population Classified.
Vol. III.—Blocks of Buildings, Schools, and Immigration.
Vol. IV.—East London Industries.

BRENTANO, L. THE RELATION OF LABOR TO THE LAW OF TO-DAY. Translated from the German, by Peter Sherman. New York, G. P. Putnam's Sons, 1891. 12mo, 305 pp. Price $1.50.

An account of the origin and development of the labor question of to-day, and of Trades-Unions; and an advocacy of adequate organization, legislation, and arbitration in the industrial sphere.

ELY, R. T. THE LABOR MOVEMENT IN AMERICA. New York, T. Y. Crowell & Co., second edition, 1890. 12mo, 383 pp. Price $1.50.

A brief but comprehensive review of the Labor Movements in this country, containing chapters on the Growth and Present Condition of Labor Organizations, Co-operation, Socialism, Communism, and the Internationalists.

GEORGE, HENRY. THE CONDITION OF LABOR. New York, Chas. L. Webster & Co. Price 30c. (paper).

An Open Letter to Pope Leo XIII., with the encyclical letter of Pope Leo XIII. on the condition of labor. "The two papers of this volume are models of dispassionate, thoughtful argument" (*The Churchman*). In pleading for charity and benevolence to workmen the Pope presents the remedy for social ills most advocated by the exponents of all branches of Christianity. In his respectful and courteous reply Mr. George points out that charity and benevolence, unaccompanied by justice, can accomplish nothing; that even Christian socialism is not only futile, but dangerous; and makes the clearest and most striking presentation of the Single Tax from the moral and religious side.

GIBBONS, CARDINAL. DIGNITY, RIGHTS, AND RESPONSIBILITIES OF LABOR. *Cosmopolitan*, 8: 383.

GLADDEN, WASHINGTON. WORKING PEOPLE AND THEIR EMPLOYERS. New York, 1888. Second edition. 12mo, 241 pp. Price $1.00.

HOBSON, JOHN A. PROBLEMS OF POVERTY. London, Methuen & Co., 1891. 12mo, 227 pp. Price $1.25.

A study of the amount and intensity of poverty, with suggested causes and remedies. Valuable chapters on sweating, and the condition of working women.

HOWELL, GEORGE. CONFLICTS OF CAPITAL AND LABOR. New York, Macmillan & Co, 1890. 12mo, 536 pp. Price $2.50.

"A history and review of the Trades-Unions of Great Britain, showing their origin, progress, constitution, and objects, in their varied political, social, commercial, and industrial aspects" (Preface). Also contains chapters on kindred subjects, such as co-operation, profit-sharing, etc.

LALOR'S CYCLOPEDIA. Article on Labor.

MCNEILL, GEORGE E. [and associate authors]. THE LABOR MOVEMENT, THE PROBLEM OF TO-DAY. Boston, A. M. Bridgman & Co., 1887. Large 8vo, 615 pp. Price $3.75.

A collection of historical sketches written by American economists and labor leaders. The presentation is chiefly from the laborer's point of view, but is moderate and adverse to violent measures. A store-house of facts and illustrative material.

POWDERLY, T. V. THIRTY YEARS OF LABOR, 1859–1889. Columbus, O., 1890. 8vo, 693 pp. Price $2.75.

ROGERS, J. E. THOROLD. SIX CENTURIES OF WORK AND WAGES. A HISTORY OF ENGLISH LABOR, 1250–1833. New York, G. P. Putnam's Sons. 8vo, 591 pp. Price $3.00.

Also an abridgment in Social Science Library, No. 1. New York, Humboldt Pub. Co. 160 pp. Price 25¢.

The standard authority.

TOYNBEE, ARNOLD. LECTURES ON THE INDUSTRIAL REVOLUTION OF THE EIGHTEENTH CENTURY IN ENGLAND, WITH A SHORT MEMOIR BY B. JOWETT. New York, Humboldt Pub. Co., 1884. No. 37 : 263 pp. Price $1.00 ; paper 60c.

WEEDEN, WM. B. THE SOCIAL LAW OF LABOR. Boston, Roberts Bros., 1882. 12mo, 315 pp. $1.50.

A series of essays on Personal Property, The Corporation, The Guild, Labor Associations, and Society New and Old. "No social system is good unless it gives to the toiling many the best opportunity possible in the immediate conditions of life."

ARBITRATION.

I have no hesitation in giving expression to my views on the necessity and efficacy of arbitration as one of the methods for settling disputes between capital and labor. I am fully convinced of the necessity and efficacy of arbitration for the peaceful adjustment of the difficulties and disputes that now so frequently disturb the relations of employer and employed, and have frequently expressed this conviction.

J. CARD. GIBBONS.

BALTIMORE, Md.,
December, 1893.

ABBOTT, LYMAN. COMPULSORY ARBITRATION. *Arena*, December, 1892.

BARN'S LABOR PROBLEM (Chapter X.).

BLACK, C. F. THE LESSON OF HOMESTEAD : A REMEDY FOR LABOR TROUBLES. *Forum*, September, 1892.

CLARK, C. W. COMPULSORY ARBITRATION. *Atlantic Monthly*, January, 1891.

DEXTER, S. COMPULSORY INDUSTRIAL ARBITRATION. *American Journal of Social Science*, 28 : 86.

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LOWELL, MRS. C. R. VOLUNTARY INDUSTRIAL ARBITRATION. *American Journal of Social Science*, 28 : 66.

McNeill. The Labor Movement (Chapter XX.).

Weeks, J. D. Labor Differences and their Settlement. Society for Political Education, New York, 1885 (Economic Tract No. 20). Price 25c.

Wright, C. D. Compulsory Arbitration an Impossible Remedy. *Forum*, May, 1893.

CO-OPERATIVE SCHEMES—BUILDING AND LOAN ASSOCIATIONS.

We write of "local" associations (the so-called "nationals" are a counterfeit). The first association was formed in Philadelphia in 1831; there were 450 in that city in 1876; have made Philadelphia the "city of homes." Are most numerous to-day in Pennsylvania, New Jersey, Massachusetts, Ohio, Indiana, Illinois, Minnesota, and Missouri; about 6,000 in the United States, with over 1,600,000 shareholders, and over $500,000,000 of assets.

Organized into State Leagues in fifteen States, and these forming the United States League, of which the motto is: "The American home the safeguard of American liberties." The most successful form of direct co-operation yet evolved; every association is the centre of an influence, stimulating industry, frugality, temperance, home-owning, and good citizenship. It offers a practical way for every family to buy and pay for a home. The cities of New York and Brooklyn have about 100 associations. As an institution for "savings" it is far superior to the savings banks. The "local" Building and Loan Association movement deserves the support of every lover of his country.

Seymour Dexter.

Elmira, N. Y.,
February, 1894.

Encyclopedia Britannica. Article on Building Societies.

Co-operative Building Associations. *American Journal of Social Science*, 25 : 112.

Co-operative Building Association. Report of Special Committee. American Social Science Association. *Journal of Social Science*, 1888, 1890.

DEXTER, SEYMOUR. CO-OPERATIVE SAVINGS AND LOAN ASSOCIATIONS. New York, D. Appleton & Co., 1891. 12mo, 299 pp. Price $1.25.

This includes accounts of Building and Loan Associations, Mutual Savings and Loan Associations, Accumulating Fund Associations, Co-operative Banks, etc.

DEXTER, S. BUILDING ASSOCIATIONS IN NEW YORK. *American Journal of Social Science*, 25 : 139.

LINN, W. A. CO-OPERATIVE HOME WINNING. *Scribner's*, 5:700 ; 7:569.

LUDLOW, J. W. BUILDING SOCIETIES. *Economic Review*, January, 1893.

NEWTON. SOCIAL STUDIES (Chapter II.).

ROSENTHAL, H. S. BUILDING AND LOAN ASSOCIATIONS. Cincinnati, S. Rosenthal & Co., 1888. 12mo, 255 pp. Price $1.50.

A manual embracing the History, Objects, Plans, Legislation, Forms, etc., of Building and Loan Associations.

WOLF, HENRY W. PEOPLE'S BANKS: A RECORD OF SOCIAL AND ECONOMIC SUCCESS. New York, Longmans, Greene & Co., 1893. 8vo, 277 pp. Price, $2.50.

A description of the credit associations and loan banks of Germany, people's banks of Italy, and co-operative credit in Switzerland and France. From a discussion of experiments and movements in Europe, valuable comparative material is afforded for the study of American Building and Loan Associations.

THE WORKINGMAN'S WAY TO WEALTH. Philadelphia, J. B. Lippincott & Co. 12mo. Price 50c.

A treatise on Building Associations, what they are and how to use them.

CO-OPERATIVE SCHEMES—CO-OPERATION.

COUNTY COURT,
Circuit No. 9.

. . . . . You ask what attempt at co-operation is in my opinion most successful in Europe. On the Continent, I should name M. Godin's factory and home at Guise ; and in England there are Mr.

Thomson's Brownlow Fold Mill, Huddersfield, and the Nutclough Fustian Works at Hebden Bridge, the first having been founded by the generous employer, the other by the workpeople themselves. I scarcely know which to put first.

Yours very truly,

THOMAS HUGHES.

UFFINGTON HOUSE, CHESTER,
October 30, 1893.

BAERNREITHER, J. M. ENGLISH ASSOCIATIONS OF WORKINGMEN. London, Swan, Sonnenschein & Co., 1891.

BEMIS, E. W. ARTICLE ON CO-OPERATION IN APPLETON'S AMERICAN CYCLOPEDIA. 1888.

ELY. LABOR MOVEMENT IN AMERICA (Chap. VII.).

GLADDEN. TOOLS AND THE MAN (Chap. VII.).

HISTORY OF CO-OPERATION IN THE UNITED STATES. Johns Hopkins University Studies, Vol. VI. Baltimore, The Johns Hopkins Press, 1888. 8vo, 540 pp. Price $3.50.

A comprehensive and unique treatment of the subject.

HOLYOAKE, G. J. MANUAL OF CO-OPERATION: AN EPITOME OF HOLYOAKE'S "HISTORY OF CO-OPERATION." New York, J. B. Alden, 1885. 78 pp., 16mo. Price 35c.

HOWELL. CONFLICTS OF LABOR AND CAPITAL (Chap. XII.).

HUGHES, T., AND NEALE, E. V., Editors. MANUAL FOR CO-OPERATORS. Manchester, England, Central Co-operative Board, 1881. 265 pp., 16mo. Price 1s.

"The standard English authority, by two life-long leaders in co-operation."—BOWKER.

MCNEILL. THE LABOR MOVEMENT (Chapter XXI.).

NEWTON. SOCIAL STUDIES (Chapter III.).

POTTER, BEATRICE. THE CO-OPERATIVE MOVEMENTS IN GREAT BRITAIN. London, Swan, Sonnenschein & Co., 1891. 12mo. Price $1.00. (Social Science Series.)

WALKER. THE WAGES QUESTION (Chapter XV.).

WRIGHT, C. D. MANUAL OF DISTRIBUTIVE CO-OPERATION. Massachusetts Bureau of Statistics of Labor, 1885 and 1886.

CO-OPERATIVE SCHEMES—PROFIT-SHARING.

In the very great majority of cases where Profit-Sharing has had a trial of any length, it has brought the employer and employees together in such a real partnership of pecuniary interest and material good-will as puts an end to most labor troubles. While the system is not a panacea, nor *the* solution of the labor problem (there is no such one solution), it is a natural step in the evolution of industry. It is perfectly feasible for any employer making profits, to try the plan, in such a way as he thinks best. Profit-Sharing appears to me to be the form of labor contract which will most surely lead to co-operative production, the ideal. Some 300 firms in Europe and America now practise the plan ; it seems probable that this number will largely increase with the return of good times.

NICHOLAS P. GILMAN.

BOSTON, September 11, 1893.

BARNS. LABOR PROBLEM (Chapter IX.).

Employer and Employed. A Quarterly published by the Association for the Promotion of Profit-Sharing, G. H. Ellis, Boston, Mass. 40c. a year.

GILMAN, NICHOLAS P. PROFIT-SHARING BETWEEN EMPLOYER AND EMPLOYEE : A STUDY IN THE EVOLUTION OF THE WAGES SYSTEM. Boston and New York, Third Edition, Houghton, Mifflin & Co., 1891. 12mo, 460 pp. Price $1.75.

" An elaborate, scholarly treatise on Profit-Sharing, that in a good degree will supersede all previous works on the subject."—F. H. GIDDINGS.

GLADDEN. TOOLS AND THE MAN (Chapter VIII.).

GRÖNLUND, L. GODIN'S SOCIAL PALACE. *Arena*, 1 : 691.

KINLEY, D. RECENT PROGRESS OF PROFIT-SHARING ABROAD. *Quarterly Journal of Economics*, 5 : 497.

PRICE. PROFIT-SHARING AND CO-OPERATIVE PRODUCTION. *Economic Journal*, September, 1892.

PROFIT-SHARING IN THE PILLSBURY MILLS. *Review of Reviews*, September, 1891.

SCHLOSS, D. F. METHODS OF INDUSTRIAL REMUNERATION. New York, G. P. Putnam's Sons, 1892. 8vo. Price $1.50.

The chief English authority on the subject.

WRIGHT, C. D. PROFIT-SHARING. First Annual Report United States Commissioner of Labor, 1886.

CHILD LABOR.

The subject of child labor merits far more attention than has yet been given to it, because its effects upon all classes become more evident every day. If it is possible for labor to be performed by children, manufacturers will not pay wages sufficient for adult workers to exist upon; consequently the number of children under sixteen years of age who are engaged in gainful occupations is constantly increasing, while the wages of adult workers is proportionately decreasing. The responsibility of the parent for the welfare of the child is apparently ignored.

The period between the ages of twelve and sixteen years is a time when condition and environment make impressions which remain through life, and are transmitted too often to future generations. Accordingly we must not expect that the human race will progress while the children are forced into servitude and deprived of all opportunities of development. More stringent laws regarding child labor should be enacted.

ALICE L. WOODBRIDGE.

NEW YORK CITY, February, 1894.

CAMPBELL, HELEN, AND OTHERS. FACTORY CHILDREN: WHITE CHILD SLAVERY. *Arena*, 1: 589.

CROWELL, JOHN F. THE EMPLOYMENT OF CHILDREN. *Andover Review*, July, 1885.

RIIS. CHILDREN OF THE POOR (Chapter VI.).

WILLOUGHBY, W. F., AND GRAFFENREID, CLARE DE. CHILD LABOR. Baltimore, American Economic Association, March, 1890. Price 75c.

WISCHNEWETZKY, FLORENCE K. OUR TOILING CHILDREN. Chicago, Woman's Temperance Publication Association. Price 10c.

SPECIAL REPORT OF THE UNITED STATES COMMISSIONER OF LABOR, ON LABOR LAWS OF THE VARIOUS STATES. 1892.

EIGHT-HOUR DAY.

The desirability of shortening the working day found frequent expression in the socialistic and reform literature of the first half of the nineteenth century. The first important practical step was the British Ten Hours Bill of 1847. On the continent of Europe an eight hours law was one of the aspirations of the revolutionists of 1848. But it was Karl Marx's argument, in *Das Kapital*, that employers' profits are a "surplus value," extorted from laborers through prolonged hours of overtime exertion, that gave to the eight hours agitation its real strength. Under Marx's influence the International demanded an eight hours day, and the demand was reaffirmed by the International Trade Union Congress at Paris, in 1883. Conservative economists insist that to shorten the working day generally to eight hours would diminish production and lower real wages. The economic argument for eight hours is weak. The argument from sanitary, social, and political considerations is stronger. Eight hours are the legal working day of employees of the Federal government, and in a merely nominal sense, eight hours are a legal working day in the State of New York.

FRANKLIN H. GIDDINGS.

BRYN MAWR, Pa.,
February, 1894.

GRAHAM. SOCIALISM NEW AND OLD (Chapter II.).

GUNTON, GEORGE. WEALTH AND PROGRESS. A Critical Examination of the Labor Problem — The Natural Basis for Industrial Reform, or How to Increase Wages without Reducing Profits or Lowering Rents—The Economic Philosophy of the Eight-Hour Movement. New York, D. Appleton & Co, 1890. 12mo., 382 pp. Price 50 cents.

I. The Law of Increasing Production. II. The Wages Fund Theory. III. Principles and Methods of Social Reform.

"The most notable contribution to the subject since Walker's 'Wages Question.'"—E. R. A. SELIGMAN.

HOWELL. CONFLICTS OF CAPITAL AND LABOR (Chapter VI., Part II.).

MCNEILL. THE LABOR MOVEMENT (Chapter XVIII.).

MCNEILL, G. E. THE EIGHT-HOUR PRIMER: THE FACT, THEORY, AND ARGUMENT.

POWDERLY. THIRTY YEARS OF LABOR. pp. 471–525.

THREE PAMPHLETS IN THE EIGHT-HOUR LABOR SERIES, Nos. I., II., III. American Federation of Labor, 14 Clinton Place, New York City.

WALKER, F. A. THE EIGHT-HOUR LAW AGITATION, *Atlantic Monthly*, June, 1890.

THE FACTORY SYSTEM.

Its essential principles are: subdivision of labor, diversification of processes and their subsequent correlation, by the aid of a series of mutually dependent and practically automatic machines.

It involves the congregation of large numbers of workpeople within limited areas (factory towns), and the concentration of large amounts of capital in few hands, either single employers or firms of large wealth, or corporations acting through an agent or superintendent (*entrepreneur*).

This capital and machinery cannot be effectively used and the congregated workers continuously and remuneratively employed, except through constantly expanding markets (*i. e.*, increased consumption) enabling production on a large scale. This implies a constant rise in the standard of living accompanied by increased purchasing ability on the part of the masses, who, under the factory system, not only comprise the workers but a large proportion of the consumers.

Economically, the factory system tends toward a rise in wages accompanied by a fall in prices. Through it, labor without training, or with limited training, is utilized, productive efficiency increased, and hours of labor reduced. The industrial and social status of the

working classes has been enlarged and the comforts and conveniences of life largely increased. On the other hand, the congregation of factory workers, the changed relations between employer and employed, the loss of the capacity for self-employment formerly enjoyed by the workers, the enlarged employment of women and children, and the tendency to carry production beyond the limit of effective demand, involve grave social problems, some of which are transitional, but all of which require in their solution unbiased investigation and wise remedial action.

HORACE G. WADLIN.

BOSTON, February, 1894.

HODDER, EDWIN. THE LIFE AND WORK OF THE SEVENTH EARL OF SHAFTESBURY, K. G. London and New York, Cassell & Co., 1886. 3 vols, 8vo. Price $7.50. Popular Edition, 1 vol., 792 pp. Price $3.00.

This is a sympathetic biography of the champion of woman and child laborers (more especially of those working in mines) and the great promoter of factory legislation which was necessitated by the Industrial Revolution. It affords, also, a vivid picture of the oppression and hardships endured by the laborers of England in the first half of this century.

JAMES, E. J. FACTORY LAWS. Article in Lalor's Cyclopedia.

KIRKUP. INQUIRY INTO SOCIALISM (Chapter II.).

ROGERS. WORK AND WAGES (Chapters XIV., XIX.).

TOYNBEE. INDUSTRIAL REVOLUTION (Chapter IX.).

WRIGHT, C. D. THE FACTORY SYSTEM. Tenth Census, 1880. Vol. II.

An historical account of the factory system, with illustrations of working men's homes in various countries. It also contains a selected bibliography.

WYMAN, L. B. C. STUDIES IN FACTORY LIFE: THE AMERICAN AND THE MILL. *Atlantic Monthly*, 63: 69.

Labor Laws of the Various States, Territories, and District of Columbia.

Third Annual Report of the United States Commissioner of Labor. Washington, 1887.

Second Special Report of the United States Commissioner of Labor. Washington, 1892.

LABOR ORGANIZATIONS.

The Labor Organizations of America, now having about one million members, never passed through an industrial crisis so well as they are now doing. With the return of prosperity a rapid growth is assured.

Benefit features, or insurance for sickness, injury, death, and for those out of work, are being more and more adopted. Also reserve funds are being accumulated. Interest in state activity, as in the new trades-unionism in England, and the affiliation in the American Federation of Labor, and in city trade councils, of unions of all occupations, skilled and unskilled, are on the increase. With strength is seen a growing disposition to adopt wise and conciliatory measures when employers are willing to come half way; but a growing bitterness where the "iron clad," and refusal to treat with any union of the men prevail. The best workers in most trades belong to the union of that trade. The percentage of American-born in the organizations is about the same as in the trade. The use of union labels is found very helpful. Boycotts are found most effective when few in number. Refusal to work with non-union men prevails in some trades, and is helpful in raising wages and reducing hours for even the non-union men. The worst foe of the organizations is the way some of its leaders use their position to secure political office for selfish ends.

Edward W. Bemis.

University of Chicago,
January, 1894.

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Bemis, E. W. Relation of Trades-Unions to Apprentices. *Quarterly Journal of Economics*, October, 1891.

Burnett, J. The Boycott. *Economic Journal*, March, 1891.

Dilke, Lady E. F. S. Trades-Unions for Women. *North American Review*, August, 1891.

Ely. Labor Movements in America (Chapters III.–VI. : Economic, Educational, and Other Aspects of Labor Organizations).

Gompers, S. Aims, Methods, and Achievements of Trades-Unions. *American Journal of Social Science*, 28 : 40.

Gunton. Social Economics (Part IV., Chapter VII.).

Gunton, G. Social Influence of Labor Organizations. *American Journal of Social Science*, 20 : 101.

Harrison, F. Trades-Unionism as Influenced by the Strike at the London Docks. *Nineteenth Century*, 26 : 721.

Harrison, F. The New Trades-Unionism. *Nineteenth Century*, November, 1889.

Howell. Conflicts of Capital and Labor (II.–V., VII., VIII., X.).

Hughes. Trades-Unionism in England. *Century*, May, 1884.

Jenks, J. W. Trades-Unions and Wages. *American Journal of Social Science*, 28 : 48.

McNeill. The Labor Movement (Chapters III.–XV., XIX.).

Toynbee. Industrial Revolution (Chapter XIV. : The Future of Working Classes).

Trant, Wm. Trades-Unions : Their Origin and Objects, Influence and Efficacy. London, Kegan, Paul & Co. Published in an abridged form by the American Federation of Labor, 14 Clinton Place, New York, 1891. 47 pp., 5th edition. Price 10c.

WALKER, F. A. THE KNIGHTS OF LABOR. *New Princeton Review*, September, 1888.

WEEDEN. SOCIAL LAW OF LABOR (Chapter IV.: Labor Associations).

WOODS. ENGLISH SOCIAL MOVEMENTS (Chapter I.: The Labor Movement).

WRIGHT, C. D. A SKETCH OF THE KNIGHTS OF LABOR. *Quarterly Journal of Economics*, January, 1887.

WRIGHT, C. D. GROWTH AND PURPOSES OF LABOR BUREAUS. *American Journal of Social Science*, 25 : 10.

OFFICIAL BOOK OF THE AMERICAN FEDERATION OF LABOR. Twelfth Annual Convention, Philadelphia, December 12, 1892. New York, American Federation of Labor, 1893.

FIRST ANNUAL REPORT OF THE UNITED STATES COMMISSIONER OF LABOR, 1886. pp. 286–289 (Advantages of Organization).

SOCIALISM.

Socialism is the social, economic, and industrial Democracy which is the natural and inevitable complement of political Democracy. The present industrial system is practically a growth of the present century. Only large landowners were able to provide the immense capital required by the introduction of machinery. As a result an enormous share of the wealth produced is at present, in all advanced industrial countries, handed over by society to a comparatively small number of men. Statisticians estimate that, setting aside all payments for organizing industry and managing land and houses, from one half to two thirds of the wealth yearly produced is absorbed by rent and interest. This causes the extremes of poverty and luxury, with the physical and still greater moral evils that follow in their train. Socialism proposes that the people should prevent this enormous waste of their wealth by gradually undertaking the collective ownership and use of land and capital themselves.

WILLIAM SCUDAMORE.

NEW YORK CITY,
February, 1894.

BARNETT, REV. AND MRS. S. A. A PRACTICAL SOCIALISM. New York, Longmans, Greene & Co., 1888. 16mo, 212 pp. Price *2s. 6d.*

Essays written in the light of a long experience in the East End of London by the present Warden of Toynbee Hall.

BELLAMY, EDWARD. WHAT NATIONALISM MEANS. *Contemporary Review*, July, 1890.

BROWN, T. EDWIN. STUDIES IN MODERN SOCIALISM AND LABOR PROBLEMS. New York, D. Appleton & Co., 1886. 12mo, 268 pp. Price $1.25.

An extensive bibliography appended.

CLARKE, W. INFLUENCE OF SOCIALISM ON ENGLISH POLITICS. *Political Science Quarterly*, January, 1888.

ELY, R. T. FRENCH AND GERMAN SOCIALISM IN MODERN TIMES. New York, Harper & Bros., 1883. 16mo, 274 pp. Price 75c.; 25c.

A popular and succinct summary of the lives and theories of the leading Continental Socialists and Communists.

ELY, R. T. THE LABOR MOVEMENT IN AMERICA (Chapters II., VIII., XII.).

GILMAN, N. P. SOCIALISM AND THE AMERICAN SPIRIT. Boston, Houghton, Mifflin & Co., 1893. 8vo, 376 pp. Price $1.50.

The headings of its successive chapters are: Individualism and Socialism; the present Tendency to Socialism; the American Spirit; the American Spirit and Individualism; the American Spirit and Socialism; Nationalism in the United States; Christian Socialism; the Industrial Future; Industrial Partnership; the Functions of the State; the Higher Individualism; Social Spirit, and the Way to Utopia. The volume closes with a select bibliography and a full index.

GRAHAM, WM. SOCIALISM NEW AND OLD. New York, D. Appleton & Co., 1891. 12mo, 416 pp. Price $1.75.

"The object of this book is, in the first place, to give an account of contemporary Socialism, its forms and aims, its origins, and the

causes of its appearance and spread; secondly, to examine how far it is desirable or practicable; thirdly, to set forth certain measures of a socialistic character that would seem both beneficial and necessary as supplements to the present system, to adopt which there is a spontaneous tendency on the part of the state, and to which the course of the industrial and social evolution seems to point."—*Preface.*

GRÖNLUND, LAURENCE. THE CO-OPERATIVE COMMONWEALTH. Boston, Lee & Shepard; New York, J. W. Lovell Co., 1884; 1887. 12mo; 16mo, 278 pp. Price $1.00; 30c.

An exposition of the Socialism of to-day, from the German point of view.

GUNTON, GEORGE. THE ECONOMIC BASIS OF SOCIALISM: MARX'S THEORY OF SURPLUS VALUE. *Political Science Quarterly*, December, 1889.

KAUFMANN, REV. M. CHRISTIAN SOCIALISM. London, Kegan, Paul & Co., 1888. 12mo, 232 pp. Price 4*s.* 6*d.*

KIRKUP, THOMAS. A HISTORY OF SOCIALISM. New York, Macmillan & Co., 1893. 12mo, 309 pp. Price $2.00.

A discussion of the theories of the most eminent Socialists, and a description of socialistic movements in England, France, and Germany.

KIRKUP, THOMAS. AN INQUIRY INTO SOCIALISM. London and New York, Longmans, Greene & Co., 1887. 12mo, 188 pp. Price $1.50.

It is the author's aim "to bring out what is fundamental in Socialism, both as contrasted with the prevailing social system, and with theories for which it is usually mistaken." Kirkup defines Socialism as: "Democracy in politics; unselfishness, altruism in Christian ethics; in economics, the principle of co-operation or association."

LAVELEYE, EMILE DE. THE SOCIALISM OF TO-DAY. (Translated by G. H. Orpen, together with an account of Socialism in England, by the translator). New York, C. Scribner's Sons, 1885. 12mo, 331 pp. Price $2.40.

"This is the work of a broad and liberal economist strongly animated by Christian sympathies."—R. T. ELY.

LEE, F. W., Editor. WILLIAM MORRIS, POET, ARTIST, AND SOCIALIST. New York, Humboldt Pub. Co., 1893. Price 25c.

A selection from his writings, together with a sketch of the man.

OSGOOD, H. L. SCIENTIFIC ANARCHISM. *Political Science Quarterly*, March, 1889.

OSGOOD, H. L. SCIENTIFIC SOCIALISM: RODBERTUS. *Political Science Quarterly*, December, 1886.

SCHAEFFLE, A. QUINTESSENCE OF SOCIALISM. New York, Humboldt Publishing Co., 1890. 8vo, 55 pp. Price, paper, 15c.

"The only publication of which I am aware that explains the scheme of collectivism, and treats it in a scientific way."—DE LAVELEYE.

SHAW, G. BERNARD, AND OTHERS. FABIAN ESSAYS IN SOCIALISM. London and New York, Fabian Society; Humboldt Publishing Co., 1889. 12mo., 233 pp. Price, 1*s.*; 25c.

The first part criticises the economic, historical, industrial, moral, and social conditions of England, showing that tendencies now operating are socialistic. Part two describes the organization of property and industry under Socialism. The transition to social democracy and the present outlook toward that end are discussed.

SPRAGUE, F. M. SOCIALISM FROM GENESIS TO REVELATION. Boston, Lee & Shepard, 1893. 8vo, 493 pp. Price $1.75.

"This work is begun as an investigation, continued as a study, and completed as a conviction. That conviction is that some form of Christian Socialism affords the only basis of peace between the hostile forces of Society."—*Preface.*

TUCKER, BENJ. R. INSTEAD OF A BOOK. By a Man too Busy to Write One. New York, Benj. R. Tucker, 1893. 8vo, 496 pp. Price $1.00.

A ragmentary exposition of philosophical anarchism, composed chiefly of extracts from articles contributed by the author to *Liberty*, the recognized organ of philosophical anarchism, and edited since 1881 by Mr. Tucker himself.

WOODS. ENGLISH SOCIAL MOVEMENTS (Chapter II.).

STRIKES AND LOCKOUTS.

Strikes and lockouts are weapons of war. Their use implies the failure of customary, peaceful methods of securing wage contracts, and entails on those who are compelled to adopt them the dangers, losses, and privations of armed conflict. Trades-unions prevent a strike if it is possible; it is a last resort, but one which laborers must have in order to get a living wage from ignorant, incompetent, or vicious employers. A lockout, by which all wage contracts are summarily terminated, is the employer's defence against arbitrary interference with industry by dictatorial and irresponsible labor leaders. To estimate the utility of either in dollars and cents is absolutely impossible. Business men who are trying to extend the market for their goods by lowering prices, and laborers who seek a portion of the increasing wealth of the community through higher wages, must each study the solidarity of social, under the conflict of class, interests, and find the social peace which shall render dependence on force unnecessary.

ARTHUR BURNHAM WOODFORD.

NEW YORK CITY,
February, 1894.

THE ANN ARBOR STRIKE. *North American Review*, May, 1893.

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THIRD ANNUAL REPORT OF UNITED STATES COMMISSIONER OF LABOR, 1888.

THE SWEATING SYSTEM.

Strictly speaking, while sweating exists, there is no such thing as a Sweating *System*. That I may avoid misunderstanding, let me explain my meaning. At present, there seems to be no general agreement as to what constitutes sweating. Some appear to think it identical with the method of sub-contracting; others again speak of it as inseparable from tenement-house employment. Now, if I am correct, it is neither of these. Sweating may accompany these or it may not. Each of these things may, under certain conditions, develop evils which may be deplorable, and which ought to be corrected, but these evils may not be sweating. For instance, production may go on under sub-contracting, or in unsanitary work-rooms, which, indeed, may be overcrowded, or it may proceed in apartments occupied by the family, and yet there may be no sweating in either case. Sweating, if we are to be exact in our definition, implies the continuous oppression of the worker by his employer, either by underpaying him for his service, overworking him, or both.

It is possible under any industrial system; but it is not likely to occur in an aggravated form, except under conditions which place a peculiar incentive before the controller of labor (whether employer, superintendent, foreman, it matters not which) to oppress the worker to his own advantage, joined with conditions surrounding the worker which make it practically impossible to avoid such oppression.

The conditions essential to sweating appear to me to be: 1. Generally, on the part of the employer, a superintendent (either the employer himself, or an overseer or foreman) whose pecuniary reward is directly proportionate to the amount of work which can be exacted from the workers in a given time, or to the saving in labor-cost that may be effected by paying the workers the lowest possible wage. 2. On the part of the workers, low degree of skill, undeveloped intelligence, and isolated or comparatively isolated employment, whereby organization is rendered difficult.

The evils that accompany sweating are most plainly seen in the clothing industry. While the domestic method of employment has not yet been entirely superseded by factory methods in this industry, ignorant and untrained labor during recent years has been rapidly congregated in the larger cities through immigration. This labor may be conveniently employed on the cheaper grades of clothing, either in the tenements or in small adjacent workrooms. In many

cases, it is unacquainted with our language or customs, and must accept, temporarily at least, any employment offered. It is poor in skill, poor in purse, and accustomed to poor fare, poor lodgings, squalid surroundings, and low wages; and it is, of course, unorganized. As a large part of the work in the clothing industry is done under contract, possibly the primary contractor, who receives a certain price for doing the work, also contracts with another, who may be willing to take a portion at a still lower price. The final contractor is, of course, bound to take every possible advantage, in order to increase his own margin of profit, which, in any event, must be small. He is generally of the same nationality as the people he employs, but has been in this country longer, "knows the ropes," if I may use that expression, and also knows the peculiar habits, customs, and necessities of his employees.

Unscrupulous contractors, under competition, having taken the work at the lowest prices, resort to every means to realize a profit. Expenses must be reduced in every possible way. Tenement-house labor, often recently imported, alien to our customs, and contentedly living upon a plane inferior to the American standard, is seeking employment; and, by using it, shop rent may be avoided. In these houses are found, employed either directly or through a sub-contractor, persons of both sexes, frequently entirely ignorant of our language, the entire family sometimes eating, sleeping, and working in one apartment. These are the conditions of the "sweating system," so called. The work is done by the piece, and ordinary hours of labor are disregarded.

The conditions lead inevitably to sweating, but it will be noticed that the only *system* about it is the method of sub-contract pushed to extremes, joined with the peculiar status of the workers.

HORACE G. WADLIN.

BOSTON, January, 1894.

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1. Sweating in Germany. Rev. J. G. Brooks.
2. The Sweating System in the United States. D. F. Schloss.
3. Conditions of the Labor of Women and Children in New York. Dr. Anna S. Daniel.
4. The Sweating System of Massachusetts. H. G. Wadlin.

5. Tenement House Workers in Boston. W. L. Hicks.
6. The Sweating System in General. Joseph Lee.
7. Legislation.—Appendix. Joseph Lee.

BANKS. WHITE SLAVES; OR, THE OPPRESSION OF THE WORTHY POOR.

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RIIS. HOW THE OTHER HALF LIVES (Chapter XI.).

THE UNEMPLOYED.

About the only satisfactory statistical study regarding the unemployed of the United States was that conducted by the Massachusetts Bureau of Labor Statistics in 1885, an account of which is found in their annual report for 1887. It was estimated that in that year and that State, the equivalent of 78,717 years' work was lost through in-

voluntary idleness. The Federal Department of Labor estimated that about one million of men were out of work in the United States during the industrial depression of 1885.

To prevent involuntary idleness is one of the hardest industrial problems of the present time, and the proper method of relieving the unemployed is perhaps the most difficult thing in charitable work. The plans proposed have included Friendly Inns, where men could get cleanly and honorable relief in return for work done, the opening of Free Labor Bureaus, or Labor Exchanges, both by the government and private associations, the establishment of Labor Colonies, where men could work and at the same time be trained back to habits of sobriety and industry, and the doing of public work at times of industrial depression, rather than during times of general prosperity. Involuntary idleness seems to be a phenomenon of increasing importance, and the essential difficulty in dealing with it is the danger of transmuting it into voluntary idleness through the effect of unwise relief measures upon the unemployed.

AMOS G. WARNER.

LELAND STANFORD JUNIOR UNIVERSITY,
PALO ALTO, CAL., January, 1894.

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COMMONS, J. R. THE PROBLEM OF THE UNEMPLOYED. *Charities Review*, May, 1893.

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GEORGE. SOCIAL PROBLEMS (Chapter XIII.).

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WAGES.

The wages question, in its narrower sense, asks for the principles that determine what share of the product of industrial society falls to the wage-earners. In its broader sense, the question involves everything pertaining to the welfare of the wage-earners, not merely under our present wage system, but under systems of profit-sharing, or co-operation, or even of a possible socialism. It involves the study of "standards of living" in different countries and under different systems, the causes of differences and variations in these standards, and possible remedies for all industrial evils affecting the wage-earners. Enthusiasts find these remedies in simple means, such as the Single Tax, or the abolition of interest, or monopolies managed by society. The economist finds no single remedies, but sees many helpful means, and awaits, for the final solution of the question, the slow development of society, which yet may be somewhat hastened by intelligent action.

Jeremiah W. Jenks.

Ithaca, N. Y.,
February, 1894.

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Clark, J. B. Surplus Gains of Labor. *Annals American Academy*, March, 1893.

Giddings, F. H. The Natural Rate of Wages. *Political Science Quarterly*, December, 1887.

SCHOENHOF, J. THE ECONOMY OF HIGH WAGES. An inquiry into the comparative methods and the cost of production in competing industries in America and Europe. New York, G. P. Putnam's Sons. 8vo. 434 pp. Price $1.50.

WALKER, F. A. THE WAGES QUESTION. A TREATISE ON WAGES AND THE WAGES CLASS. New York, Henry Holt & Co., 1886. 8vo, 428 pp. Price $2.00.

WOOD, STUART. CRITIQUE OF WAGES THEORIES. *Annals American Academy*, January, 1891.

WOMEN WAGE-EARNERS.

Penologists have raised the question of how far public health and morals are affected injuriously by forcing women into the labor market. Since women are becoming wage-earners in increasing numbers every year, the most practical way to minimize this danger to the commonwealth, is to raise the standard of their wants. Working Girls' Clubs, with their educational classes and spirit of self-helpfulness; Labor Unions, when these encourage enlightened co-operation rather than class prejudice; popular lectures, concerts, art exhibitions, gymnasiums, trade classes—all these help to give workingwomen new and better wants.

A dispassionate study of the facts should precede any organized effort to improve the condition of women wage-earners. The tendency to exaggerate their woes, and drag them within the boundaries of charitable solicitude is thoroughly vicious. A workingwoman's best safeguard is her sense of independence and personal responsibility.

MARY E. RICHMOND.

BALTIMORE, February, 1894.

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DILKE, E. F. S. TRADES-UNIONS FOR WOMEN. *New Review*, 2 : 43, 418.

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GRAFFENRIED, CLARE DE. THE CONDITION OF WAGE-EARNING WOMEN. *Forum*, March, 1893.

HYSLOP, J. H. WAGES OF SHOP GIRLS. *Andover Review*, 16 : 455.

OSBORNE, E. WHITE SLAVES. *Lend a Hand*, 3 : 190.

VAN ETTEN, IDA M. THE CONDITION OF WOMEN WORKERS UNDER THE PRESENT INDUSTRIAL SYSTEM. New York, American Federation of Labor, 1891, 16 pp. Price 5c.

WADLIN, H. G. WOMEN IN INDUSTRY. REPORT OF THE MASSACHUSETTS BUREAU OF THE STATISTICS OF LABOR, 1889.

WEBB, SIDNEY. WOMEN WAGE-EARNERS. *Economic Journal*, December, 1891 ; *Economic Review*, 1892.

WOODS, K. P. WORKING WOMEN IN NEW YORK. *Cosmopolitan*, 10 : 99.

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WORKING WOMEN IN LARGE CITIES. FOURTH ANNUAL REPORT OF THE U. S. COMMISSIONER OF LABOR, 1888.

CHARITY AND PAUPERISM.

Pauperism is largely a disease ; hence, the chief aim of charity, like that of medical science, should be prevention rather than cure.

The causes of pauperism are : heredity, environment, physical and social ; ignorance, misfortune, and crime ; vicious economic conditions ; false public charity ; and indiscriminate private giving.

Charity should remove these causes by preventing the propagation of certain classes ; by improving the physical and social environment through tenement-house reform, the suppression of saloons, gambling hells, and brothels, and the establishment of parks, playgrounds, and rational amusements ; by education, manual, domestic, intellectual and moral ; by the reform of industrial evils,—long hours, low wages, the uncertainty of employment, and the squandering of public resources ; and by the abolition of false public charity and indiscriminate private giving.

The causes of pauperism abolished, pauperism will cease to exist, and poverty will be greatly decreased. What poverty remains—and some poor will always be with us—will be alleviated by true private benevolence ; not by money and *giving* alone, but by devotion and *doing*. Thus will poverty be robbed of its sting, and charity become a double blessing.

WILLIAM I. HULL.

SWARTHMORE COLLEGE, PA.,
February, 1894.

GENERAL.

ADAMS, H. B. NOTES ON THE LITERATURE OF CHARITIES. Baltimore, Johns Hopkins University Historical Series, 1887. 8vo, 48 pp. Price 25c.

Valuable as a summary of general charitable work, and for its bibliographical references.

BARNETT, S. A. POOR-LAW REFORM. *Contemporary Review*, March, 1893.

THE CHURCH AND POVERTY. *Lend a Hand*, 7 : 338.

CAMPBELL, HELEN. PRISONERS OF POVERTY : WOMEN WAGE-WORKERS, THEIR TRADES AND THEIR LIVES. Boston, Roberts Bros., 1887. 12mo, 257 pp. Price 50c.

A vivid description of the lives and work of women wage-workers in New York City, based upon a personal knowledge of the facts.

CAMPBELL, HELEN. PRISONERS OF POVERTY ABROAD. Boston, Roberts Bros., 1890. 16mo, 248 pp. Price 50c.

CAMPBELL, HELEN; SHAW, ALBERT; SWINTON, JOHN; AND OTHERS. NEEDS OF THE CITY POOR. *New York Voice*, December 15, 1892.

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GODARD, J. G. POVERTY, ITS GENESIS AND EXODUS. New York, Charles Scribner's Sons, 1892. 8vo, 155 pp. Price $1.00.

GOODALE, FRANCES A. THE LITERATURE OF PHILANTHROPY. New York, Harper & Bros., 1893. 16mo, 205 pp. Price $1.00.

Contains chapters on Criminal Reform, Tenement Houses, Neighborhood Idea, The Trained Nurse, The Society of the Red Cross, and other topics of the day.

MCCULLOCH, O. C. SOCIAL DEGRADATION: TRIBE OF ISHMAEL. *Lend a Hand*, 3 : 636.

PUBLIC CHARITIES OF NEW YORK CITY. *Lend a Hand*, 2 : 574, 633.

SPENCER, H. PRIVATE LIFE OF THE POOR. *Popular Science Monthly*, July, 1893.

SUGGESTIONS FOR THE USE OF WORKERS AMONG THE POOR. Publication No. 33 of the State Charities Aid Association, 105 East 22d Street, New York City.

WARNER, A. G. OUR CHARITIES AND OUR CHURCHES. Report of the National Conference of Charities and Corrections, 1889.

WARNER, A. G. SCIENTIFIC CHARITY. *Popular Science Monthly*, 35 : 488.

WARNER, A. G. CHARITIES: THE RELATION OF THE STATE, THE CITY, AND THE INDIVIDUAL TO MODERN PHILANTHROPIC WORK Baltimore, Johns Hopkins University Studies in History and Political Science, Supplementary Note No. 7.

WOODS. ENGLISH SOCIAL MOVEMENTS (Chapter VI.).

NEW YORK CHARITIES DIRECTORY. Published by the New York Charity Organization Society. Fifth Edition, 1892. 12mo, 472 pp. Price, cloth, $1.00 (clergymen half price).

A classified and descriptive directory of the charitable and beneficent societies and institutions of the city of New York.

The Charities Review. A JOURNAL OF PRACTICAL SOCIOLOGY. Published for the Charity Organization Society of the City of New York, United Charities Building, 105 East 22d Street, New York. Eight numbers yearly. Price $1.00.

REPORTS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS. Mrs. I. C. Barrows, Editor, 141 Franklin Street, Boston, Mass. Vol. I., 1876. Annual publications. Price $1 50; paper, $1.25.

A valuable discussion of topics in organized charities. Consult index.

REPORTS, PAMPHLETS, AND CIRCULARS OF INFORMATION. Published by the Charity Organization Societies of the various cities of the United States and England.

ANNUAL REPORTS AND PAMPHLETS OF THE STATE CHARITIES AID ASSOCIATION, United Charities Building, 105 East 22d Street, New York City.

CHARITY—ORGANIZED SOCIETIES.

The organization of charitable relief is a phrase which, as it stands, may not appear sufficiently explicit. If relief is to be organized there must be an organization of the relief-givers, and an organization of relief-givers cannot be created unless the givers accept, and are moved by, some common convictions on the subject. The

broad principle, then, that underlies this work, the conviction which its promoters hold and would impart to others, is that relief-givers, if they are to be in any real sense charitable, must have regard to the well-being of the community as a whole, and must so administer relief that it shall strengthen moral obligations and a sense of duty in the family and in the community. And an organization of charitable relief will not in any true sense be an organization unless it makes this its chief aim.

C. S. Loch, *Secretary.*

Charity Organization Society,
London, January, 1894.

Bonaparte, Charles J. What a Charity Organization Society can Do, and what it cannot. *Charities Review,* March, 1892.

Gurteen, S. H. Handbook of Charity Organization. Buffalo, N. Y., S. H. Gurteen, 1882. 8vo, 254 pp.

Handbook for Friendly Visitors among the Poor. New York Charity Organization Society, 1883. 16mo, 88 pp. Price, cloth, 50c ; paper, 35c.

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Mr. Loch is Secretary of the London Charity Organization Society, and speaks with the authority of practical experience.

Low, Seth. Municipal Charities. *Lend a Hand,* 3 : 498.

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A YEAR'S CHARITY WORK IN BALTIMORE: TENTH ANNUAL REPORT OF THE CHARITY ORGANIZATION SOCIETY OF BALTIMORE. This report contains addresses on District Nursing, Miss I. A. Hampton; The Law of Organic Life as Applied to Charity, F. H. Wines; Personal Philanthropy, H. B. Adams; and some Object Lessons in Charity Methods.

The Charity Organization Review. A monthly journal published by the Charity Organization Society of London. Price $1.25 a year.

MEDICAL CHARITIES.

The problems which present themselves to the managers of medical charitable organizations are exceedingly complex. It is unquestionable that much harm is done by the indiscriminate distribution of medical advice without much regard as to the worthiness of the applicant. If we are to treat the sick poor free—and of course we are bound to do so—we must be guided by the same general principles which apply to all philanthropic undertakings. It is not as easy in this case, as in others, to determine who are the worthy and who the unworthy applicants for relief. The fact that sickness makes work impossible renders one test inapplicable, for example. Difficult though the question is, it is beyond doubt that the sociological aspects of medical charity have, as yet, received no attention of a scientific kind, and the methods of distribution to-day are practically unchanged from those of twenty-five years ago.

J. WEST ROOSEVELT.

NEW YORK CITY, February, 1894.

THE ADVICE GRATIS SYSTEM. *The Medical Record* (N. Y.), February 2 and 23, 1884.

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HANDBOOK FOR HOSPITALS. New York, G. P. Putnam's Sons, 1883. 12mo, 263 pp. Price 75c.

MEDICAL CHARITY: ITS EXTENT AND ABUSES. *Westminster Review*, January, 1874. (American Edition published by The Leonard Scott Publishing Company, New York.)

This article is still valuable, as it contains many references, and may be regarded as fairly representing the state of affairs to-day.

REPORTS AND PAMPHLETS OF THE INTERNATIONAL MEDICAL MISSIONARY SOCIETY, Geo. D. Dowkontt, Medical Director, 118 East 45th Street, New York.

Maintains five medical dispensaries in New York City, and co-operates with all existing Christian agencies seeking to establish medical missions at Gospel missions or mission churches. The **Woman's Branch** co-operates with the parent Society in many lines of charitable work: Mrs. G. D. Dowkontt, Cor. Sec'y, 118 East 45th Street, New York.

OUT-DOOR RELIEF.

Topics for Study.

1. Defined: Help given to dependents outside of institutions, such as poor-houses, hospitals, etc.

2. Sources of funds may be (*a*) public, raised by taxation; (*b*) private and voluntary, given by individuals, churches, societies; (*c*) Endowments. Grounds for each.

3. *Data* by decades required on the following points. Statistics secured by the United States Census and even by the best State Boards are inadequate. (*a*) Population of the region studied, by decades;

(*b*) Number of families aided, and the number of persons; (*c*) Particulars of age, sex, domestic state, place of birth, settlement, time of residence, cause of destitution; (*d*) duration of relief, temporary or permanent; (*e*) kind and value of relief given,—support, medical, rent, burial. Items from public and voluntary sources separate.

4. The poor-laws of the region: legislation as to funds, administration, repression.

5. History and composition view of out-door relief—German, French, Italian, English, American, etc.

6. Abolition of out-door official relief, and effects.

7. Workhouse alternatives.

8. Associated charities.

9. State oversight and Board.

10. Vagabondage, and almsgiving.

11. Old-age pensions as form of out-relief.

C. R. HENDERSON.

UNIVERSITY OF CHICAGO,
January, 1894.

BARBOUR. VAGRANCY. Proceedings of the Eighth National Conference of Charities, 1881.

DEEMS, C. F. STREET BEGGING. *North American Review*, April, 1883.

GREGORY, W. W. IN DEFENCE OF OUT-DOOR RELIEF. *National Review* (London), February, 1893.

LAW. OUT-DOOR RELIEF IN THE UNITED STATES. Proceedings of the Eighth National Conference of Charities, 1881.

MCCULLOCH, O. C. THE TRIBE OF ISHMAEL: A STUDY IN SOCIAL DEGRADATION.

Proceedings of the Fifteenth Annual Conference of Charities, 1888.

MILK AND COAL DEPOT IN NEW YORK CITY. *Public Opinion*, June, 1893.

OUT-DOOR RELIEF. Pamphlet of the Charity Organization Society of London.

OUT-DOOR RELIEF. *Lend a Hand*, 3: 372; 4, 103. (From the Boston standpoint.)

PUBLIC OUT-DOOR RELIEF. Proceedings of the National Conference of Charities and Corrections. Indianapolis, 1891.

WHITE, A. T. OUT-DOOR RELIEF. *Lend a Hand*, 1, 335; 3, 445; 4, 279. (From the Brooklyn standpoint.)

PROVIDENT SCHEMES.

Provident schemes and the spirit which they engender and promote are a bulwark against the new doctrine, urged by some labor-leaders like Hyndman of the Social Democratic Federation, who object to thrift in workingmen because it only makes them small capitalists and so buttresses the class they should supplant. This is the counsel of despair, suggested by the seemingly hopeless conditions of Europe. The American doctrine of self-help was founded on Plymouth Rock and has been fostered by the sturdy struggle of our race for noble life, which began when the Pilgrims landed, and has created the wealth, culture, and character of their descendants. What a contrast all this is to the dangerous doctrines now coming over with the multitude of foreign immigrants from Italy, Russia, and other lands where working people rely on their rulers for guidance or employment! The conflict between the American spirit of self-help and the effete old-world doctrine of reliance on rulers can be won in this country if all judicious provident schemes are thoroughly studied and vigorously promoted.

ROBERT TREAT PAINE.

BOSTON, March, 1894.

ANNUAL REPORT OF THE COMMITTEE ON PROVIDENT HABITS, 1893.

THE PENNY PROVIDENT FUND.

RULES FOR STAMP STATIONS OF THE PENNY PROVIDENT FUND.

The above may be had on application to the Charity Organization Society, United Charities Building, New York City.

LEWINS, W. HISTORY OF SAVINGS BANKS IN GREAT BRITAIN AND IRELAND. London, C. E. Layton, 1882. 8vo, 945 pp. Price 7*s.* 6*d.*

OBERHOLTZER, SARA L. SCHOOL SAVINGS BANKS. *Annals of the American Academy*, July, 1892.

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SCHOOL SAVINGS BANKS IN ENGLAND. *Educational Review*, January, 1892.

THIRY, J. H. SCHOOL SAVINGS BANKS IN THE UNITED STATES. New York, *The American Banker*, 1893. 8vo, 51 pp. Price 25c.

A manual for the use of teachers, containing rules and regulations, with hints and suggestions for the introduction and the practical working of the School Savings Banks System.

THRIFT IN GREAT BRITAIN. *Economic Journal*, June, 1892.

WANAMAKER, J. POSTAL SAVINGS DEPOSITORIES. *Charities Review*, June, 1892.

SUMMER CHARITIES.

Summer charities chiefly concern disease, need, and wants that are developed by the season, especially in the case of children. Cholera infantum and other attendant diseases lay hold of the babies of those who cannot leave the crowded city for the seashore and mountain-side, and who otherwise would die were it not for fresh-air parties, country weeks, and seaside homes. The feeble, both young and old, through the medium of church and charitable organizations, are saved for themselves and given back to society better able to cope with existence through the ministrations of the summer charities. All these agencies are operative at a season which has peculiar and urgent

claims, so that without the active aid of summer charities a great void would be created in the lives of those who, without this aid, would be unable, with their enfeebled systems, to meet the demands of active life.

JOHN P. FAURE.

NEW YORK CITY, February, 1894.

A SKETCH OF ALL SOULS' SUMMER HOUSE NEAR SEA CLIFF, LONG ISLAND. (Illustrated.) Pamphlet, 21 pp. Published by All Souls' P. E. Church, New York City.

GILMAN, M. R. F. FRESH-AIR CHILDREN: "OUR COUNTRY WEEKERS." *Lend a Hand*, 2; 578.

HUTTON, S. K. THE FRESH-AIR FUND. *Sunday Magazine*, 16: 763.

PARSONS, WILLARD. STORY OF THE FRESH-AIR FUND. *Scribner's*, 9: 515.

MONTHLY BULLETIN OF ST. JOHN'S GUILD. Published by the Guild, 501 Fifth Avenue, New York. Vol. I., No. 1, May, 1892. 50c. a year.

This describes the current work of the Floating Hospital, the Seaside Home, and the Children's Hospital.

See also Annual Reports of St. John's Guild. (Illustrated.)

CHILD PROBLEM.

My idea of the Child Problem, from a political point of view, is summed up in the words: "*Equal citizenship with adults.*" Secondly, due recognition of the capacities of children, with a view to any procedure in courts which may be necessary for the enforcement of "Children's Rights." Thirdly, the creation, throughout the whole country to which a child belongs, of an institution equal to, first, the discovery of the wrongs of children; secondly, due presentation of these wrongs to legal tribunals where necessary; and thirdly, the provision of an adequate fund for such purpose.

These points are amplified in *The New Public Policy*, also in the pamphlet, *New National Policy*, which deals with the same subject, amplifying one of its aspects.

BENJ. WAUGH.

LONDON, December, 1893.

Brace, C. L. The Dangerous Classes of New York City. New York, Wynkoop & Hallenbeck, 1872. (Out of print.)

An account of the origin and early years of the Children's Aid Society, in which Mr. Brace took such an active interest.

Burt, F. P. Baby-Farming. *Lend a Hand*, January, 1893.

Campbell, Helen. The Child and the Community. *Chautauquan*, 9 : 458.

Finley, John H. Child Problem in Cities. *Review of Reviews*, January, 1892.

Fowkes, Fanny. Homes for Criminal Children. *Lend a Hand*, 5 : 527, 607.

Hill, Florence Davenport, and Fowkes, Fanny. Children of the State. London and New York, Macmillan & Co., 1889. Second Edition. 8vo, 362 pp.

Riis, J. A. Children of the Poor. (Illustrated.) *Scribner's*, May, 1892.

Riis, J. A. The Children of the Poor. (Illustrated.) New York, C. Scribner's Sons, 1892. 8vo, 300 pp. Price $2.50.

A description of how the children of "the other half" live, based on a storehouse of facts derived from personal investigation and daily contact with the classes described. Most of the illustrations are from photographs taken especially for the author.

Two Champions of the Children. *Review of Reviews*, January, 1892.

Waugh, B. Street Children. *Contemporary Review*, 53 : 825.

Waugh, B. Child-Life Insurance. London, Kegan, Paul & Co., 1890. 24 pp.

Waugh, B. Baby-Farming. Pamphlet, 19 pp., 1890. Published by the National Society for the Prevention of Cruelty to Children. London, Kegan, Paul & Co.

REPORTS OF THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN, 7 Harpur Street, Bloomsbury, London, W. C. (Illustrated.)

HISTORY OF CHILD-SAVING IN THE UNITED STATES. Report of the Committee on the History of Child-Saving Work at the Twentieth National Conference of Charities and Corrections in Chicago, June, 1893. (Illustrated.) Boston, Geo. H. Ellis, 1893. 8vo, 359 pp.

A symposium by specialists.

CRIMINOLOGY.

Criminology may be defined as a branch of sociology, which treats of those actions, thoughts, and feelings especially dangerous to society.

Three divisions may be made in criminological studies: first, General Criminology, or a summary and classification of results already known; then Special Criminology, being investigations of individual criminals; and third, Practical Criminology, which considers methods and institutions for the prevention and repression of crime, including police systems, reformatories, etc. The first is historical, the second scientific, and the third, as its name indicates, is the most directly related to present conditions of society.

In the past, it has been the study of the crime with an idea to punishment; at present, it is the study of the criminal to find the causes of his crime, which is a necessary preliminary to prevent the development of criminal tendencies in society.

ARTHUR MACDONALD.

BUREAU OF EDUCATION,
WASHINGTON, D.C., January, 1894.

PENOLOGY.

Penology—a convenient and useful word to express the scientific and exact study of the criminal classes and of the various methods of dealing with them, and the practical results. It includes answers to the following questions: What is crime? What is the criminal? What are the forms of legal punishment? What is the aim of the criminal law? What constitutes proper prison discipline? How far

is it possible to substitute, for the punishment of crime, preventive or reformatory measures? These questions require to be studied from the double point of view of philosophy and of history, and illustrated by statistics. Criminal anthropology, sometimes called criminology, is a subdivision of penology. Penology pays special attention to the evolution of the criminal impulse through heredity and environment, and to the causes which produce crime, whether cosmic, sociological, or individual. In criminal jurisprudence, the penologist attaches special importance to the question of judicial sentences, with a view to determining whether it is possible to measure guilt and penalty and justly apportion the one to the other. The new school of penologists developed in recent years favors indefinite rather than definite sentences for crime, a reformatory discipline in all penal institutions, the graded system (in which the standing of the prisoner is determined by marks), and his conditional release for a longer or shorter period as a preliminary test prior to his absolute discharge.

F. H. WINES.

SPRINGFIELD, OHIO,
December, 1893.

ANGELL, G. T. NEW ORDER OF MERCY, OR CRIME AND ITS PREVENTION. Bureau of Education, Washington, D. C. Circular of Information No. 4, 1884.

BAKER, T. B. L. WAR WITH CRIME. London and New York, Longmans, Greene & Co., 1890. 300 pp., 8vo. Price $4.00.

This book is an argument for the apportionment of sentences in accordance with the character of the criminal, and not in accordance with the crime. The author advocates short, light sentences for ordinary first offences, and indeterminate sentences for subsequent ones, the final discharge of the prisoner being left with the prison managers.

BOIES, HENRY M. PRISONERS AND PAUPERS. (Illustrated.) New York, G. P. Putnam's Sons. 8vo, 330 pp. Price $1.50.

A study of the abnormal increase of criminals and the public burden of pauperism in the United States; with a consideration of the causes and remedies.

DuCane, E. F. The Punishment and Prevention of Crime. London and New York, Macmillan & Co., 1885. 12mo, 235 pp. Price $1.00.

Dugdale, R. L. The Jukes. With an Introduction by W. M. F. Round. New York, G. P. Putnam's Sons, 1888. 121 pp. Price $1.00.

A study in crime, pauperism, and heredity. Illustrated by personal investigation of the history of a single pauper family and its connections, for a century and a half.

Dutton, S. T. Education as a Cure for Crime. *Journal of Social Science*, February, 1890.

Ellis, Havelock. The Criminal. (Illustrated.) New York, Charles Scribner's Sons, 1890. 8vo, 337 pp. Price $1.25 ; $1.00.

A summary of the results of studies in criminal anthropology in Italy, France, Germany, England, and the United States, together with a bibliography of the subject. Mr. Ellis asserts that western Europe has been so busy reforming its prisons, that it has neglected to reform its prisoners ; and that in Great Britain in 1888, more than forty per cent. of the women committed to prison had been previously convicted more than ten times. He, therefore, argues in favor of devoting more attention to the study of criminals than of crime.

Harris, Wm. T. Education and Crime. *Atlanta Constitution*, August 5, 1890.

Henderson, C. R. An Introduction to the Study of Dependent, Defective, and Delinquent Classes. Boston, D. C. Heath & Co., 1893. 8vo, 272 pp. Price $1.75.

This book is adapted for use as a text-book, for personal study, for teachers' and ministers' institutes, and for clubs of public-spirited men and women engaged in considering some of the gravest problems of society. It shows the organic relations of the classes named ; presents, in compact and systematic form, the views of many of the most eminent specialists ; suggests the most important accessible books, and indicates where exhaustive bibliographies may be found. The author has had twenty years of almost daily contact with the

poor and fallen in efforts to help them by personal, parish, institutional, and governmental agencies. He has been practically connected with boards of directors and trustees of various associations and institutions, arbitration boards, etc. At the present time he is Assistant Professor of Social Science in the University of Chicago. Together with such practical experience he has kept up a constant study of great writers—English, French, German, and Italian—in political and social science, and in medicine, sanitary, economic, ethical, and religious fields.

LOWELL, MRS. C. R. INSTITUTIONAL PAUPERISM. *N. Y. Evangelist*, April 30, 1891.

MACDONALD, ARTHUR. CRIMINOLOGY. New York, Funk & Wagnalls Co., 1893. Second Edition. 12mo, 416 pp. Price $2.00.

The result of years of expert study and research, this treatise is both scholarly and popular. A unique and very valuable feature is an extensive Bibliography of Crime, comprising a list of the chief books and articles on the subject in the various modern languages.

MACDONALD, ARTHUR. ABNORMAL MAN: BEING ESSAYS ON EDUCATION AND CRIME AND RELATED SUBJECTS, WITH DIGESTS OF LITERATURE, AND A BIBLIOGRAPHY. Bureau of Education, Washington, 1893. Circular of Information No. 4, 1893.

MACDONALD, ARTHUR. CRIME AND ITS PUNISHMENT. *Lend a Hand*, February, 1893.

MORRISON, W. D. CRIME AND THE PRISON SYSTEM. London, Swan, Sonnenschein & Co., 1890. 8vo, Price *2s. 6d.*

REEVE, C. H. PREVENTIVE LEGISLATION IN RELATION TO CRIME. *Annals American Academy*, September, 1892.

ROUND, W. M. F. OUR CRIMINALS AND CHRISTIANITY. New York, Funk & Wagnalls, 1888. 16 pp., 8vo. Price, paper, 15c.

ROUND, W. M. F. (Secretary National Prison Association). CRIMINALS NOT THE VICTIMS OF HEREDITY. *Forum*, September, 1893.

TALLACK, WILLIAM. PENOLOGICAL AND PREVENTIVE PRINCIPLES, WITH SPECIAL REFERENCE TO EUROPE AND AMERICA, ETC. London, Howard Association, 1889. 12mo, 414 pp.

"A forcible presentation of the evils of ill advised charity, of the mistake of looking at things isolated from their surroundings, of the folly of being guided by popular opinion, and finally of the good to be accomplished by the spread of religion."—ROLAND P. FALKNER.

WILLOUGHBY, W. W. THE NEW SCHOOL OF CRIMINOLOGY. *American Journal of Politics*, May, 1893.

WINES, E. C. STATE OF PRISONS AND CHILD-SAVING INSTITUTIONS. Cambridge, Mass. J. Wilson & Son, 1880. 719 pp., 8vo. Price $5.00.

WINES, F. F. ARTICLE ON PRISONS IN LALOR'S CYCLOPEDIA.

WINTER, ALEXANDER. THE NEW YORK STATE REFORMATORY AT ELMIRA. London, Swan, Sonnenschein & Co., 1891. 172 pp. Price $1.00.

WRIGHT, C. D. RELATION OF ECONOMIC CONDITIONS TO THE CAUSES OF CRIME. *Annals American Academy*, May, 1893.

NATIONAL PRISON ASSOCIATION REPORTS. Secretary of the New York Prison Association, W. M. F. Round, 135 East 15th Street, New York.

ECONOMICS.

The study of economic theory seems at first sight difficult and obtuse, yet in reality few subjects afford more pleasure if the reader persists until the initial difficulties are removed. These difficulties consist mainly in the fact that the style of the author is influenced by his abstract reasoning and that many words are used in a seemingly arbitrary way. The terms used in economics are taken from the vocabulary of the people and given a definite meaning which they do not have in every-day life. The reader must at first watch carefully the use of terms and read enough to become accustomed to the form of reasoning which economists use. Avoid in

the beginning systematic treatises except as reference books. Being compressed and elliptical they increase largely the tendency to use abstract reasoning, while each technical term is used too rarely to have its meaning thoroughly impressed. Current literature on special topics is by far the best means of becoming acquainted with economic discussions. Every student should read some if not all of the economic journals mentioned in this Hand-Book. Leave the great authors, until familiar with current thought, and their books will become a delight and not a stumbling-block.

SIMON N. PATTEN.

UNIVERSITY OF PENNSYLVANIA,
February, 1894.

GENERAL.

ANDREWS, E. B. INSTITUTES OF ECONOMICS. Boston, Silver, Burdett & Co., 1891. 12mo, 227 pp. Price $1.30.

A concise analysis, with copious references to the best authorities. An admirable outline of the field of Political Economy.

CLARK, J. B. THE PHILOSOPHY OF WEALTH. Boston, Ginn & Co., 1886. 12mo, 235 pp. Price $1.10.

Especially valuable for chapters on the influence of moral forces in the field of Economics.

"This treatise . . . presents the rare excellence of fully recognizing the influence of moral forces in economic actions while at the same time maintaining the scientific spirit in the analysis of industrial processes."—H. C. ADAMS.

COSSA, LUIGI. GUIDE TO THE STUDY OF POLITICAL ECONOMY (Translated from the Italian). New York, Macmillan & Co., 1893. 12mo, 587 pp. Price $2.60. 1880, 16mo, 237 pp. Price $1.25.

"No introduction to the study of Economics at all approaching in character to Professor Cossa's *Guida allo Studio dell' Economia Politica* is to be found in the English tongue. This work presents, in a compendious form, not only a general view of the bounds, divisions, and relations of the science, marked by great impartiality and breadth of treatment, but it also furnishes us with an historical sketch of the science, such as must be wholly new to English readers."—W. STANLEY JEVONS.

ELY, R. T. PROBLEMS OF TO-DAY. New York, T. Y. Crowell & Co., 1890. 12mo. Second Edition. Price $1.50.

A popular discussion of protective tariffs, monopolies, and municipal taxation.

ELY, R. T. OUTLINES OF ECONOMICS. New York, Hunt & Eaton, 1893. 8vo, 426 pp. "Chautauqua" Edition, Price $1.00; "College" Edition, Price $1.25.

A plain and simple yet forceful and suggestive presentation of fundamental economic theories, with especial emphasis upon some of the historical and sociological aspects of the subject. The summary, questions, and references on special topics, at the end of each chapter, and the courses of reading and best subjects for essays, discussion, and debates, to be found in the appendix, add much value to the book.

GUNTON, GEORGE. PRINCIPLES OF SOCIAL ECONOMICS. New York, G. P. Putnam's Sons, 1892. 8vo, 451 pp. Price $1.75.

Containing chapters on Social Progress, Economic Production, Economic Distribution, and Practical Statesmanship.

INGRAM, J. K. HISTORY OF POLITICAL ECONOMY. WITH A PREFACE BY E. J. JAMES. New York, Macmillan & Co., 1888. 8vo, 250 pp. Price $1.50.

The opening chapters discuss the history of the subject from ancient times to the historical school of writers. "To understand their work fully—and this is an essential thing for every one who would comprehend the present tendencies in economics—a study of the history of economic theory is necessary. In this work no better guide is at present attainable for the English student than this book of Dr. Ingram's."—E. J. JAMES.

LALOR, J. J. CYCLOPEDIA OF POLITICAL SCIENCE, POLITICAL ECONOMY AND THE POLITICAL HISTORY OF THE UNITED STATES (3 volumes). New York, Charles E. Merrill & Co., 1884. 8vo, 847, 1055, 1136 pp. Price $15.00.

A work of reference, best indicated by the title. Many of the articles are elaborated in special treatises. The best of its kind.

PATTEN, SIMON N. THE PREMISES OF POLITICAL ECONOMY. Philadelphia, J. B. Lippincott Co., 1885. 12mo, 244 pp. Price $1.50.

A re-examination of certain fundamental principles of economic science.

TUCKER, W. J. SOCIAL ECONOMICS: OUTLINE OF COURSE OF STUDY. *Andover Review*, 11 : 85, 636 ; 12 : 100, 218.

WALKER, FRANCIS A. POLITICAL ECONOMY. New York, Third Edition. Henry Holt & Co., 1888. 8vo, 537 pp. Price $2.00.

"I have found the work particularly useful because of its vivid quality. It serves better than any other book I know of, as an introduction to the most modern point of view as to economical questions, —to that political economy, so recently developed and still so full of promise, which essays to understand the world of actual fact. In using President Walker's book in the class-room, too, one feels that he is leading his class under the wing of a first-rate original authority."—WOODROW WILSON.

WELLS, DAVID A. RECENT ECONOMIC CHANGES AND THEIR EFFECT ON THE PRODUCTION AND DISTRIBUTION OF WEALTH AND THE WELL-BEING OF SOCIETY. New York, D. Appleton & Co., 1889. 12mo, 493 pp. Price $2.00.

CAPITAL, INTEREST, AND PROFITS.

The word CAPITAL originally meant a principal sum, which it was of vital importance to keep intact. In practical life it is still used in a sense closely akin to this. Economists early noted the fact that this sum really consists in commodities of a kind that assist in production, and tried to define the term, Capital, as designating such commodities. They found it impossible to avoid using the term in its practical sense, as meaning a quantity of wealth, in the abstract ; and hence they used the word in two different senses. In a recent discussion CAPITAL GOODS are defined as concrete commodities that aid production ; and PURE CAPITAL is defined as the sum of wealth invested in such goods.

INTEREST is the percentage of itself that pure capital annually earns, whether it be used by an owner or by a borrower.

GROSS PROFIT includes interest, insurance against risk, and a further sum, which is PURE PROFIT. From the point of view of the borrower of capital interest is a cost. Pure profit is the margin of gain left in an employer's hands after he has sold a product, and defrayed all the costs of creating it. J. B. CLARK.

AMHERST, February, 1894.

CLARK, J. B. CAPITAL AND ITS EARNINGS. Ithaca, New York, American Economic Association, 1888. 8vo, 69 pp. Price 75c.

A thoughtful and suggestive treatise on the Nature, Origin, Industrial Functions, and Earnings of Capital.

CLARK, J. B. PROFITS UNDER MODERN CONDITIONS. *Political Science Quarterly*, December, 1887.

MARSHALL, A. BUSINESS PROFITS AND WAGES. *Quarterly Journal of Economics*, 3 : 109.

WALKER, F. A. THE SOURCE OF BUSINESS PROFITS. *Quarterly Journal of Economics*, April, 1887.

FINANCE AND TAXATION.

In proportion as true self-government is realized, taxation ceases to be an imposition by a power alien to the taxpayer, and becomes the act of the taxpayer himself. It is *his* foresight which determines what shall be the scope of government undertaking, and what therefore shall be the amount of public income needed. It is his practical good-sense which decides by what kind of taxation or other means this income shall be secured. In a complete democracy taxation would be only one form of *private* expenditure. Even under present conditions it is probably true that he who pays relatively the most in taxes gets a larger return for his expense than for any other equal item in his annual outlay. The practical problem in finance is, then, not to draw arbitrary lines limiting public activity, but to find sources of income which can be easily diverted into the common treasury while imposing the minimum of expense upon the people as individuals.

SIDNEY SHERWOOD.

JOHNS HOPKINS UNIVERSITY,
February, 1894.

ADAMS, H. C. PUBLIC DEBTS: AN ESSAY ON THE SCIENCE OF FINANCE. New York, D. Appleton & Co., 1890. Second Edition. 8vo, 407 pp. Price $2.50.

Part I. PUBLIC BORROWING AS A FINANCIAL POLICY. Modern Public Debts; Political Tendencies of Public Debts; Social Tendencies of Public Debts; Industrial Effects of Public Borrowing; When may States Borrow Money?

Part II. NATIONAL DEFICIT FINANCIERING. Financial Management of a War; Classification of Public Debts; Liquidation of War Accounts; Peace Management of a Public Debt; Payment of Public Debts.

Part III. LOCAL DEFICIT FINANCIERING. Comparison of Local with National Debts; State Indebtedness between 1830 and 1850; Municipal Indebtedness; Policy of Restricting Governmental Duties.

COHN, GUSTAV. INCOME AND PROPERTY TAXES. *Political Science Quarterly*, March, 1889.

ELY, R. T., AND FINLEY, J. H. TAXATION IN AMERICAN STATES AND CITIES. New York, T. Y. Crowell & Co., 1888. 12mo, 544 pp. Price $1.75.

Part I. The History of Taxation, with a Comparison of Direct and Indirect Taxes.

Part II. Taxation as it is; a Study in Colonial and State Taxes.

Part III. Taxation as it should be; a Treatment of Licenses, Taxes on Income, Inheritances and Bequests, and Savings Banks and Benevolent Institutions, and a Description of Administrative Machinery.

Part IV. Constitutional Provisions, Statistical Information, and Miscellaneous Material.

SELIGMAN, EDWIN R. A. THE GENERAL PROPERTY TAX. *Political Science Quarterly*, March, 1890.

LAND AND RENT.

Rent, in the economic sense of the term, is that value which attaches to land itself, irrespective of any value which attaches to buildings or other improvements on or in the land. It has thus its origin not in individual exertion but in social growth. Originating

in social growth, and increasing with social growth, it belongs properly not to individuals, but to society, and constitutes the natural or appointed source from which those social needs, which arise and increase with social growth, should be met.

In the failure to take economic rent for social needs, we Single-taxers see the primary cause of that unjust distribution of wealth, which, producing monstrous wealth on the one side and degrading poverty on the other, is the root of those difficulties and dangers of modern civilization with which religion and patriotism and philanthropy, so long as they do not address themselves to this, grapple with in vain. For: (1) Some are made unduly rich without the exertion on their part which should accompany the enjoyment of wealth. (2) To provide for needed public revenues, whose natural source is thus diverted, taxes are imposed which hamper and lessen production, violate the moral sense, and provoke fraud, perjury, evasion, and political corruption. (3) Men are tempted to grasp land and hold land, not for the purpose of using it, but that they may profit by compelling others to pay them for the privilege of using it, and thus an artificial scarcity in the indispensable element of all production and all life is brought about which makes the very opportunity to labor seem a boon, and drives the mere laborer to a cut-throat competition with his fellows, that tends constantly to force wages to the minimum of a mere existence.

HENRY GEORGE.

NEW YORK CITY, March, 1894.

ELY, R. T. LAND, LABOR, AND TAXATION. *Independent*, December 1–29, 1887.

GEORGE, HENRY. PROGRESS AND POVERTY, AN INQUIRY INTO THE CAUSES OF INDUSTRIAL DEPRESSIONS AND THE INCREASE OF WANT WITH INCREASE OF WEALTH. —THE REMEDY. New York, Henry George & Co., 1888. 150 pp. Price $1.00; paper 35c.

A brilliant critique of the older economic theories, and an ingenious argument for a single tax on land values.

GEORGE, HENRY. THE LAND QUESTION, WHAT IT INVOLVES, AND HOW ALONE IT CAN BE SETTLED. New York, Henry George & Co., 1888. 16mo, 87 pp. Price 20c.

WALKER, F. A. LAND AND ITS RENT. Boston, Little, Brown & Co., 1883. 16mo, 220 pp. Price 75c.

An excellent summary of underlying principles, and an answer to the attacks made upon them by Carey, George, and others.

MONEY.

Exchange could not become easy or extensive until commodities were discovered so uniformly desirable as to possess, by universal consent, a universal purchasing power—that is, exchange readily everywhere for all commodities and services whatever, thus becoming money. Gold and silver have proved to fulfil most nearly these requirements. Long current at first by weight and test, they acquired fuller currency with the extension of authoritative coining. "A universally successful tender" is perhaps the best definition of full money or money proper. Other things are money only in so far as they constitute a successful tender for goods. F. A. Walker, *Money*, followed by Bastable, calls money "that which passes freely from hand to hand throughout the community in final discharge of debts and full payment for commodities, being accepted equally without reference to the character or credit of the person who offers it, and without the intention of the person who receives it to consume it, or enjoy it, or to apply it to any other use than in turn to tender it to others in discharge of debts or payment for commodities." This definition, of course, includes bank notes and greenbacks. There is no objection to this definition, only it requires that money be subdivided into kinds, *i. e.*, full money and partial money. Various other definitions have been given, but the above renders the subject sufficiently clear.

E. B. ANDREWS.

BROWN UNIVERSITY,
January, 1894.

JEVONS, W. S. MONEY AND THE MECHANISM OF EXCHANGE. New York, D. Appleton & Co.; Humboldt Publishing Co., 1879. 12mo, 375 pp. Price $1.75; 30c.

A popular treatise on the history, properties, and economic laws of money, by an eminent authority on the subject. Though published some years ago, it still remains a standard work.

SHERWOOD, S. THE HISTORY AND THEORY OF MONEY. Philadelphia, J. B. Lippincott & Co., 1892. 8vo, 426 pp. Price $2.00.

A series of twelve lectures given under the auspices of the University Extension Society of Philadelphia.

Especially valuable for the full stenographic reports of discussions following each lecture. The history of money is discussed; Money and Civilization; Coins and Coinage; Production of Gold and Silver; Substitutes for Metallic Money, Credit-Money and Credit; and the place of banks in the money system as shown in the history of the Bank of England. The concluding six lectures summarize the various theories and principles underlying the subject.

A syllabus of the above course may be obtained from the American Society for the Extension of University Teaching in Philadelphia. Price 20c.

WALKER, F. A. MONEY IN ITS RELATIONS TO TRADE AND INDUSTRY. New York, Henry Holt & Co., 1879. 339 pp., 12mo. Price $1.25.

An abridgment of the author's *Money*, which some consider the standard American treatise on the subject.

LODGING HOUSES.

Society will always have its tramps, and the question, "what to do with them?" will ever demand an answer. The Apostle Paul proposed the one practical plan: Let them work or starve. That plan the municipal lodging-house is to realize. It is to sift from the army of the homeless the lazy and unworthy, offering shelter and help to the unfortunate on terms that preserve their self-respect. These conditions the tramp will not accept. The community which offers shelter to the homeless in its police-station dens accepts, by so doing, the responsibility for them. It does not discharge that responsibility by offering that which is fit only for tramps. It is its duty to provide decent shelter, if any. The municipal lodging-house is in effect a cheap hotel, where the lodgers for a certain limited time pay for their board by work. Where the experiment has been tried, as a charitable enterprise or otherwise, it has, so far as I know, always resulted in banishing the tramps, and simplifying the problem of homelessness by eliminating the frauds.

JACOB A. RIIS.

NEW YORK CITY, February, 1894.

Byrnes, Inspector. Nurseries of Crime. *North American Review*, September, 1889.

Holmes, F. M. The Free Shelters of London. *Leisure Hour*, February, 1893.

Phillips, E. M. A Dock Lodging House. *Fortnightly Review*, May, 1892.

Reynolds, M. T. Housing of the Poor in American Cities. (Chap. IX.).

Riis, J. A. Police Lodging Houses and Their Inmates. *Christian Union*, January 14, 1893.

The Gordon Boys' Home. *Monthly Packet*, February, 1893.

The 'Leather Hotel' and Other Free Shelters. *Great Thoughts*, February, 1893.

Pamphlets on Lodging-Houses. A. F. Irvine, City Missionary among the Lodging-houses, 61 Henry Street, New York City.

Warner, A. G. Lodging House in Washington. *Charities Review*, March, 1893.

MUNICIPAL PROBLEMS.

One principal means of strengthening and elevating our municipal character is to cultivate in men a sense of the civic significance attaching to them as individuals. If a man realizes that he is made an actual integer by the simple fact of personality, regardless of any collateral considerations, he will not allow himself to become a cypher through neglect of the opportunities afforded him of making his personality felt. Such an one will have opinions upon questions of current interest, and those opinions he will give expression to; in particular he will appreciate suffrage as the one most effective means of such expression. This will withhold him from neglecting his ballot or making merchandise of it. Civic self-respect never sells itself out; nor will it farm out its judgments to another. A self-respecting man will allow himself to be influenced by leaders, but he will never allow himself to be managed by political manipulators. Individual sense of civic value is fatal to "bossism"; and any man's estimate of his own worth will go far towards determining how much he is worth to his city.

C. H. Parkhurst.

New York, February, 1894.

Billings, J. S. Public Health and Municipal Government. *Annals American Academy*, February, 1891 (Supplement).

Crehore, C. F. Society for Promoting Good Citizenship. *Lend a Hand*, 4 : 489.

Gladden, W. Social Ills, Can They be Remedied? *Forum*, 8 : 18.

Hale, E. E. Congestion of Cities. *Forum*, 4 : 526.

Halstead, Murat. Hamburg *Cosmopolitan*, November, 1892.

Janes, L. G. Social Problems of Great Cities. *Unitarian Review*, 36 : 309.

King, A. B. The Political Mission of Tammany Hall. (A Tract for the Times.) New York, 1892, 30 pp. Price 10c.

A discussion of the machine, and the reformation of Tammany Hall.

Loomis, S. L. Modern Cities and their Religious Problems, with an Introduction by Josiah Strong. New York, The Baker & Taylor Co., 1887. 12mo, 211 pp. Price $1.00.

A discussion of the various problems of the modern city.

Low, Seth. Work of Cities. *Lend a Hand*, 4 : 255.

Ralph, Julian. The City of Brooklyn. *Harper's*, April, 1893.

Shaw, Albert. Glasgow: A Municipal Study. *Century*, March, 1890.

Shaw, Albert. How London is Governed. *Century*, November, 1890.

Spielhagen, Fried. Berlin. *The Cosmopolitan*, March, 1893.

White, A. D. The Government of American Cities. *Forum*, December, 1890.

Williams, Leighton. The Need of a Positive Program. *Arena*, April, 1894.

PEOPLE'S CLUBS.

The best advantage of People's Clubs is that they bring people together. One of the dangers of society is narrowness, provincialism, parochialism. Men and women get into narrow groups, and are tempted to look at their neighbors from the Pharisee's point of view, who thanked God that he was not like other men. And in these groups the people who are most privileged get by themselves, and those who are least privileged make another company by themselves; and thus all the dough is put in one pan, and all the yeast in the other; then foolish folk wonder why there is no bread. The People's Clubs bring all sorts of human beings together. The circle of society is widened out. It gradually becomes natural to think wider thoughts.

Another allied danger is prejudice, which is a weed that grows best in the soil of ignorance. When people come to know each other, it grows more difficult to misunderstand and misrepresent. There can be no fraternity without acquaintance. Brothers must recognize brothers in the street. Nothing helps toward this good friendship like the fine old custom of dining together. In the People's Clubs the people unlearn un-Christian prejudices.

GEORGE HODGES.

CAMBRIDGE, February, 1894.

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BISLAND, ELIZ. THE PEOPLE'S PALACE IN LONDON. (Illustrated.) *The Cosmopolitan*, January, 1891.

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CURRIE, E. H. WORKING OF THE PEOPLE'S PALACE. *Nineteenth Century*, 27 : 344.

DODGE, GRACE H. CLUBS FOR WORKING-GIRLS. *Chautauquan*, 9 : 223.

DODGE, GRACE H. A NEW YEAR'S LETTER TO THE WORKING GIRLS' CLUBS. New York, 1890. 14 pp.

HOPKINS, CANON. A VILLAGE FACTORY GIRLS' CLUB. *Sunday Magazine*, 16 : 130, 198.

The Polytechnic (The Pioneer Institute for Technical Education): Its Genesis and Present Status. (Illustrated.) London, The Polytechnic, 309 Regent street, W., 1892. 58 pp. Price 6*d.*

Rainsford's Plan, Dr. The First Tee To Tum. *Philadelphia Times*, January 15, 1893.

London Tee To Tums. *Review of Reviews*, 3 : 368.

Rhine, A. H. Work of Women's Clubs in London. *Forum*, 12 : 519.

Stanley, Maude. Clubs for Working Girls. *Nineteenth Century*, 25 : 73.

Shaw, Albert. London Polytechnics and People's Palaces. (Illustrated.) *Century*, June, 1890.

Shaw, Albert. A Model Working-Girls' Club. *Scribner's*, February, 1892.

Steel Works Club of Joliet, Illinois. Its Purposes and Plan, as Outlined by the Trustees. Apply to Wm. Crane, Manager, Joliet, Ill.

Tolman, W. H. The Tee To Tum Club. *Charities Review*, May, 1893.

Ward, S. H. Women's Clubs in London. *Chautauquan*, 9 : 410.

Weeks, H. C. Clubs of Working Women. *Arena*, 5 : 61.

Wendell, E. J. Boys' Clubs. (Illustrated.) *Scribner's*, 9 : 738.

Workingmen's Clubs : How to Establish and how to Manage them. London, The Workingmen's Club and Institute Union, 1886. 31 pp. Price 4*d.* Apply to the Secretary.

Annual Reports of the Workingmen's Club and Institute Union (Limited). Club Union Buildings, Clerkenwell Road, London, E. C. This Union represents more than four hundred clubs and institutes, and affords a valuable comparative study.

ANNUAL REPORTS OF THE WELL'S MEMORIAL ASSOCIATION AND INSTITUTE FOR WORKINGMEN, 987 Washington Street, Boston, Mass.

Describes their lecture courses, loan and building associations, co-operative bank, and benefit association.

Far and Near. A monthly journal issued in the interest of women who work; the organ of the Working Girls' Societies. Published in New York City. $1.00 per annum. First volume, 1891.

SERIES OF PAMPHLETS PUBLISHED BY THE NEW YORK ASSOCIATION OF WORKING GIRLS' SOCIETIES. Miss Virginia Potter, Secretary, 134 Lexington Avenue, New York City.

REPORTS OF THE CONVENTION OF ASSOCIATIONS OF WORKING GIRLS' SOCIETIES, HELD IN NEW YORK, 1890. Pamphlet, 128 pp., 1890.

ANNUAL REPORTS OF THE MASSACHUSETTS ASSOCIATION OF WORKING GIRLS' CLUBS. First Report, 1889. Miss O. M. E. Rowe, Secretary, City Hospital, Boston.

RULES AND REGULATIONS OF THE BRANDYWINE CLUB. Apply to Secretary, Board of Directors, Dupont Powder Works, Wilmington, Del.

THE SALVATION ARMY.

The Salvation Army is a religious, military organization—said to be the largest and most powerful evangelistic agency in the world. It has some 4,000 corps and 11,000 officers in 39 countries and colonies; the total circulation of its 57 papers and magazines printed in 15 languages is about a million copies per week, and not one of these ever contains an "outside" advertisement. Speaking broadly the work of the Army may be considered as in two sections, the purely spiritual and the social. The workers for the latter are recruited chiefly from the former, and in some countries—the United States among them—the progress and development of the social work is seriously impeded by the pressing demand for officers to push the spiritual enterprises. The Army believes that the only hope for the

city, the State, the nation, and the world, is in the conversion of the individual through repentance and faith in Jesus Christ. A great hindrance to the Army's advance here is the utter ignorance of the American people as to the first principles of self-denial even for their own personal benefit; and the education of its converts up to the self-sacrifice necessary for successful work in its ranks is often a long process. Still there are 550 organized corps or societies, and 1,700 commanding or "field" officers (of whom only 160 have come from other countries) in the United States, and the Army marches on daily.

BALLINGTON BOOTH.

NEW YORK, April, 1894.

ALL ABOUT THE SALVATION ARMY BY THOSE WHO KNOW. New York, Salvation Army Headquarters, 111 Reade street, 22 pp. Price 5c.

An answer to objections, and an explanation of methods. Interesting and authoritative.

ASHLEY, W. J. GENERAL BOOTH'S PANACEA. *Political Science Quarterly*, Sept., 1891.

BOOTH, MRS. BALLINGTON. NEW YORK'S INFERNO. Price 25c.

A powerful description of the slums of New York City and the Salvation Army's work among them.

BOOTH-TUCKER, F. DE L. LIFE OF MRS. CATHERINE BOOTH, "THE MOTHER OF THE SALVATION ARMY." 2 vols., 8vo, 665 and 667 pp. Price $3.50.

A full and accurate account of her ancestry, childhood, maiden and married life, and experience in the work of the Salvation Army, which she was largely instrumental in forming and conducting. The whole is carefully gathered from her correspondence and from her friends and the members of her family. Showing the preliminary work and military constitution of the Salvation Army, the organization in England, America, Australia, France, Canada, India, Sweden, and Switzerland.

BOOTH, GENERAL W. DARKEST ENGLAND, AND THE WAY OUT. New York, Funk & Wagnalls, 1890. 300 pp., 12mo, cloth, $1.00; paper, 50c.

Contents Part I. IN DARKEST ENGLAND. The Darkness—The

Submerged Tenth—The Homeless—The "Out of Works"—On the Verge of the Abyss—The Vicious—The Criminals—The Children of the Lost—Is There No Help?

Part II. DELIVERANCE. A Stupendous Undertaking—To the Rescue!—The City Colony—To the Country—The Farm Colony—New Britain—The Colony over the Sea—More Crusades—Help in General—Can it be Done, and How?—A Practical Conclusion.

THE DARKEST ENGLAND SOCIAL SCHEME. London, Salvation Army Publication Department, 1891, 157 pp. Price 30c.

A brief review of the first year's work, with numerous illustrations of all phases of the enterprise, and financial statement of the Darkest England Scheme for the year ending 1891.

BOOTH, W. ORDERS AND REGULATIONS FOR DIVISIONAL OFFICERS. 156 pp. Price $1.00.

BOOTH, W. ORDERS AND REGULATIONS FOR FIELD OFFICERS. 765 pp. Price $1.75.

BOOTH, MRS. GENERAL. THE SALVATION ARMY IN RELATION TO THE CHURCH AND STATE. Price 25c.

SUBJECTS: The Salvation Army; its Relation to the State, to the Church, to Business Principles; its Future; Answers to the Main Points of Criticism on the So-called "Secret Book."

BOOTH, W. WHAT IS THE SALVATION ARMY? *Murray's Magazine* (London), 5: 289.

DOCTRINE AND DISCIPLINE OF THE SALVATION ARMY. Containing just the information everybody wants. Price 20c.

FARRAR, WHITE, AND PEEK. Truth about the Salvation Army. Price 20c.

FARRAR, F. H. THE SALVATION ARMY. *Harper's*, 72: 897.

LOCH, BOSANQUET, AND DWYER. BOOTH'S (GENERAL) SOCIAL SCHEME. New York, Scribner's Sons. 12mo. Price $1.00.

A clear statement of the scope of the scheme and a threefold discussion of the more crucial questions it raises.

LOWELL, MRS. J. S. THE DARKEST ENGLAND SOCIAL SCHEME. *Charities Review*, March, 1892.

RAILTON, COMMISSIONER. TWENTY-ONE YEARS IN THE SALVATION ARMY. London, 1890, 254 pp. Price 30c.

VINCENT, GEORGE E. THE SOCIAL SCHEME OF THE SALVATION ARMY. *American Journal of Politics*, May, 1893.

WALSH, G. E. THE SALVATION ARMY AS A SOCIAL REFORMER. *Chautauquan*, June, 1893.

WHITE, ARNOLD. TRUTH ABOUT THE SALVATION ARMY. *Fortnightly Review*, July, 1892.

A strong vindication of General Booth and his methods, and a reply to the critics of his scheme.

The War Cry (London).

The Official Gazette of the Salvation Army consists of sixteen pages, sixty-four columns, with illustrations, and contains the latest intelligence of the progress of Salvation Army work in ALL PARTS OF THE WORLD. Every Saturday, Price, 1*d.*; post free, 1*s.* 8*d.* per quarter; 3*s.* 3*d.* per half year; 6*s.* 6*d.* per annum.

The War Cry (New York). A Weekly. Price 5c. a copy, $2.00 yearly.

The Deliverer (London). A Monthly Record of the Salvation Army. Price 1*d.* 1*s.* 6*d.* per annum, post free. Volume I., July, 1889, to June, 1890, 2*s.* 6*d.*

The Conqueror (New York). A Monthly. $1.00 per vol. Vol. I., 1892.

All the above publications are for sale at the Salvation Army Headquarters, 111 Reade Street, New York.

SOCIAL PROBLEMS AND THEIR SOLUTIONS.

Our cities are full of social troubles. They are congested with needs for social reform. The city, like the individual, can save its life only by losing it. The countless reformations that are needed in our cities can be accomplished only by the cities themselves becoming reformers of society. Society is organized throughout the world on the protective basis, which is pagan. The divine government of the

world, which has been Christian from the beginning, proceeds upon a redemptive basis. In the large cities the protective or police conception of society is most manifested. In these cities the Christian or redemptive conception of society will have its fiercest conflicts and holiest triumphs. The city as a civic body must become a redemptive kingdom in order to become a city of God, a city of righteousness and justice, of order and peace. It is as much the business of the municipal council to save lives as it is God's business. It is as much the mission of the police court to redeem men and women as it is the mission of Jesus Christ. The city politic is under as true an obligation to so organize the city as to make it the manifest providence and redemption of God, as God is under obligation to bring forth fruits from the earth to sustain the children of men he has brought into being. Along the line of a Christian municipal socialism, of regenerated municipal politics, of a redemptive police and court system, lies the salvation of the American city from the destruction of sin and the anarchy of selfishness. Some way must be found and followed to Christianize the municipality by municipalizing the various and urgent social reforms, which present their greatest needs in the city. The lodging-house problem, the tenement-house problem, the saloon problem, the transportation problem, even the city-mission problem, must be solved eventually by the municipality. Unless the city itself, as a divine personality, as a Messianic civic body, saves the multitude of men and women within its walls from poverty, from wretchedness, from the saloon, from the oppression of monopolies and corporations, from the greed and grasp of selfish wealth, from tenement-house misery, from houses of vice and shame, the unsaved will become the destroyers of the city.

GEORGE D. HERRON.

IOWA COLLEGE, January, 1894.

ADAMS, H. C. AN INTERPRETATION OF THE SOCIAL MOVEMENT OF OUR TIME. *Journal of Ethics*, October, 1891.

CARNEGIE, ANDREW. TRIUMPHANT DEMOCRACY; OR, FIFTY YEARS' MARCH OF THE REPUBLIC. New York, C. Scribner's Sons, 1886. 509 pp., large 8vo. Price $2.00.

Treats of cities and towns, pauperism and crime, trade and commerce, education, religion, etc., in an optimistic but suggestive manner.

FIELDS, MRS. JAMES T. HOW TO HELP THE POOR. Boston, Houghton, Mifflin & Co. 16mo. Price 20c.

GLADDEN, WASHINGTON. TOOLS AND THE MAN. PROPERTY AND INDUSTRY UNDER THE CHRISTIAN LAW. Boston, Houghton, Mifflin & Co., 1893. 16mo, 309 pp. Price $1.25.

Treats of Land, Labor, Collapse of Competition, Organization of Industry, Co-operation, Scientific and Christian Socialism.

HERRON, GEO. D. THE LARGER CHRIST. 1891. 12mo, 122 pp. Price 75c.

THE MESSAGE OF JESUS TO MEN OF WEALTH. 1891. 16mo, 32 pp. Price 20c.

THE CALL OF THE CROSS. 1892. 12mo, 111 pp. Price 75c.

These three are published by the Fleming H. Revell Co., New York City.

A PLEA FOR THE GOSPEL. New York, T. Y. Crowell & Co., 1892. 108 pp. Price 75c.

THE NEW REDEMPTION. New York, T. Y. Crowell & Co., 1893. 176 pp. Price 75c.

Dr. Herron adheres uncompromisingly to the teachings of Jesus as the only Saviour of society. He holds that Christ came to establish the Kingdom of Heaven on *the earth*, and that he made the law of love the fundamental law of that Kingdom. He believes that love, expressed in sacrifice, is the one remedial power that can heal the sicknesses of society; and rejects all social and economic science which rejects the law of love. In a word, he insists on taking Christ seriously, and holds that all his teachings are authoritative.

JOSIAH STRONG.

January, 1894.

MINTON, MAURICE M. THE ROAD OF THE ROUGH. First Edition. The Illustrated American News Co., 1893. 150 pp. Price 50c.

A story of New York life, written by one who knows. The scene opens in the Tenement-House district, and follows the incidents in the arrest of a tough, up to his probable release from Sing Sing. The

book is also valuable on account of the frequent illustrations illuminating the chapters. The pictures are from photographs or from sketches showing actual conditions. A thread of romance affords opportunity on which to string scenes in the Brown-Stone quarter.

NEWTON, HEBER R. SOCIAL STUDIES. New York, G. P. Putnam's Sons, 1887. 16mo, 380 pp. Price $1.00.

A treatise on current topics: the Labor Problem, Temperance and Socialism, with a good bibliography on Socialism. It is the author's aim to harmonize social science and Christian ethics.

NATIONAL NEEDS AND OPPORTUNITIES: DISCUSSIONS OF THE GENERAL CHRISTIAN CONFERENCE, 1887 New York, Baker & Taylor Co., 1887. 8vo. Price $1.00.

Valuable contributions by specialists among the clergy and laity. The articles are published separately in pamphlet form by the Evangelical Alliance, United Charities Building, New York City.

NATIONAL NEEDS AND REMEDIES. New York, Baker & Taylor Co., 1889. Paper, $1.00.

These are the discussions of the General Christian Conference of 1889, held under the auspices of the Evangelical Alliance. Among other topics were discussed: Needs of the City, by Josiah Strong and R. T. Ely; Christianity and the State, by David H. Greer; The Gospel and the People, by Bishop Huntington; Need of an Enthusiasm for Humanity on the Part of the Churches, by Phillips Brooks; Need of Personal Contact between Christians and Non-Church-Goers.

SMYTH, NEWMAN. SOCIAL PROBLEMS. THREE SERMONS FOR WORKINGMEN. Boston, Houghton, Mifflin & Co. 8vo. Price 20c.

STRONG, JOSIAH. THE NEW ERA. New York, Baker & Taylor Co., 1893. 8vo, 374 pp. Price, cloth, 75c.; paper, 35c.

A very close analysis gives the scope of the following chapters, and a good index makes the book practical for speedy reference:

I.—The Nineteenth Century one of Preparation. II.—The Destiny of the Race. III.—The Contribution made by the Three Great Races of Antiquity. IV.—The Contribution made by the Anglo-Saxon. V.—The Authoritative Teacher. VI.—The Two Fundamental Laws of Christ. VII.—Popular Discontent. VIII.—The Problem of the Country. IX.—The Problem of the City. X.—The Separation of the Masses from the Church. XI.—The Mission of the Church. XII.—The Necessity of New Methods. XIII.—Necessity of Personal Contact. XIV.—Necessity of Co-operation. XV.—The Two Great Principles Applied to the Two Great Problems. XVI.—An Enthusiasm for Humanity.

The thesis established is the fact that the Church has neglected its social mission, while it has been striving to fit man for heaven. Salvation has only been exerted on one third of a man, viz.: the spiritual, to the overlooking of the mental and physical two thirds. The book is one which should be in the working library of every practical sociologist, especially those engaged in philanthropic work.

New Era Clubs.

At Swarthmore College, Pa., some fifty students and resident instructors have formed a New Era Club, in which Dr. Strong's *The New Era* is used as the basis of study and discussion.

At the Northfield Settlement, 1 Henry Street, New York City, such a profound impression was made by the study of *The New Era*, that the young men formed what they called the New Era Club, to study and follow out the lines laid down and suggested by the book. It is a book admirably adapted to use as a social text-book, especially in smaller communities. The low price, and farther discount when the book is ordered in larger quantities, bring it within the reach of all. Taken in connection with the author's *Our Country*, *The New Era* will form a complement to the statements there made.

Woods, R. A. English Social Movements. New York, Charles Scribner's Sons. 8vo, 277 pp. Price $1.50.

Woods, R. A. Social Awakening in London. (Illustrated.) *Scribner's* April, 1892.

TEMPERANCE.

The temperance problem has hitherto concerned the saloon almost entirely, but the most practical workers are now admitting the fact that the evils of the saloon are effects and not causes. The causes which manifest themselves in drunkenness, with its thousand varying forms of menace to society, must be traced to sources far back of the saloon. The tenement house with its evils of overcrowding, poor sanitation, and tendencies to immorality; the inhabitants of the tenements district, with their densest ignorance of the very first principles of living, such as the buying of wholesome food, and its proper preparation; the worse than barbaric ignorance of the very A B C of the laws of health and the most simple precautions against sickness —these are the causes which drive men and women to the saloon, with its attractive compulsion of light, warmth, and companionship. The saloon is a standing menace to the home as an integer, because the integrity of the home depends on the union of the father, mother, and child elements, which the saloon is constantly drawing apart. This attractive power of the saloon is destructive, and not constructive.

The saloon may be negatived in two ways, first by State-owned and controlled saloons, like the Gothenburg system, or secondly by saloon substitutes like the Tee To Tums or workingmen's clubs. The first is a power which may be used with perfect propriety by the State, while the second falls within the scope of philanthropy.

WM. HOWE TOLMAN.

NEW YORK CITY, April, 1894.

BLISS, C. THE BRATTLEBORO METHOD. LIQUOR LAW. *Scribner's*, 14 : 387.

CAMPBELL, HELEN. SOME PASSAGES IN THE PRACTICE OF DR. MARTHA SCARBOROUGH. Boston, Roberts Bros., 1893. 16mo. Price $1.00.

It is the gospel of good food, with the added influence of fresh air, sunlight, cleanliness, and physical exercise, that occupies profitably the attention of Helen Campbell. Martha is a baby when the story begins, and a child not yet in her teens when the narrative comes to an end, but she has a salutary power over many lives. Her father is a wise country physician, who makes his chaise, in his daily progress about the hills, serve as his little daughter's cradle and kinder-

garten. When she gets old enough to understand he expounds to her his views of the sins committed against hygiene, and his lessons sink into an appreciative mind. When he encounters particularly hard cases she supplies his principles with unfailing logic, and is able to suggest helpful means of cure. The old doctor is delightfully sagacious in demonstrating how the confirmed pie-eater marries the tea inebriate, with the result in doughnut-devouring, dyspeptic, and consumptive offspring. "What did they die of?" asked little Martha, in the village grave-yard; and her father answers solemnly, "Intemperance." So Martha declares that she will be a "food doctor," and later on she helps her father in saving several victims of strong drink. The book is one that should find hosts of earnest readers, for its admonitions are sadly needed, not in the country alone, but in the city, where, if better ideas of diet prevail, people have yet as a rule a long way to go before they obtain the path of wisdom. Meanwhile it remains true, as Mrs. Campbell makes Dr. Scarborough declare, that the cabbage soup and black bread of the poorest French peasants are really better suited to the sustenance of healthy life than the "messes" that pass for food in many parts of rural New England.

CROSBY, E. H. THE SALOON AS A POLITICAL POWER. *Forum*, 7 : 323.

CROSBY E. H. GOVERNMENT BY RUM SELLERS. *Forum*, 9 : 341.

DUDLEY, L. E., HALE, E. E., AND OTHERS. DR. RAINSFORD'S PLAN. *Lend a Hand*, July, 1892.

FANSHAWE, E. L. LIQUOR LEGISLATION IN THE UNITED STATES AND CANADA. Report of a Non-Partisan Inquiry on the Spot into the Laws and their Operation. New York, Cassell & Co., 1893. 8vo., 432 pp. Price, $1.00.

"I regard this as the most valuable work up to date for a student who wishes to know the history and working of our liquor laws. Mr. Fanshawe spent eight months travelling over the country and carefully collecting data and statistics of every kind; he took nothing for granted, but interviewed in turn every official or person who could give him information on the subject. Many of his figures and deductions will not please extremists, but they bear the impress of truth and that is what we want."—THOS. A. FULTON, Secretary, Excise Reform Association, N. Y.

FERNALD, JAMES C. THE ECONOMICS OF PROHIBITION. New York, Funk & Wagnalls, 1890. 12mo., 515 pp. Price $1.50.

FERRIS, G. T. TEMPERANCE SALOONS, THE MOVEMENT IN GREAT BRITAIN AND ITS SUCCESS HERE. *Social Economist*, October, 1892.

GOULD, E. R. L. THE GOTHENBURG SYSTEM OF LIQUOR TRAFFIC. U. S. Department of Labor, Washington, Fifth Special Report, 1893.

GRAHAM, ROBERT. THE COFFEE HOUSE AS A COUNTERACTION OF THE LIQUOR SALOON. *Charities Review*, March, 1892.

LOWE, R. BIRMINGHAM PLAN OF REGULATING TEMPERANCE. *Fortnightly Review*, 27 : 1.

MACDONALD, ARTHUR. ABNORMAL MAN. (Chapter IV.). U. S. Bureau of Education, Circular of Information No. 4, 1893.

PATTEN, S. N. ECONOMIC BASIS OF PROHIBITION. *Annals American Academy*, July, 1891.

RAINSFORD, W. S. REFORM OF THE DRINK TRAFFIC. *North American Review*, June, 1893.

RICHMOND, A. B. RUM AND CRIME. *Chautauquan*, 9 : 525.

WHEELER. E. J. PROHIBITION : THE PRINCIPLE, THE POLICY, AND THE PARTY. New York, Funk & Wagnalls, 1892. Third Edition, 12mo., 227 pp. Price 75c.

"I regard it as the most valuable contribution of the day to the growing literature on the subject."—BISHOP J. H. HURST.

WILLARD, F. E. PROGRESS OF TEMPERANCE. *Our Day*, 8 : 419.

TENEMENT-HOUSE PROBLEM.

The tenement-house reform does much that will help to solve many of the most puzzling problems which our complex social life presents. Reform the tenements and you will do much, especially, towards de-

creasing drunkenness, bastardy, prostitution, unnatural sexual crimes, and the development of petty thieves. Improved sanitation's effect upon the death-rate is too well known to need comment. Wherever radical work has been done, radical results in all these lines have been obtained. The way seems clear now for the beginning of the task in every crowded city, for it has been proven that model dwellings for the poor are profitable from a financial as well as from a philanthropic point of view. In the building and proper management of such dwellings lies to a considerable extent, it seems to me, the social and political salvation of our cities. New York, at once the worst crowded and the worst governed of them all, particularly needs it.

NEW YORK, December, 1893. EDWARD MARSHALL.

AMES, L. T. THE HOME IN THE TENEMENT HOUSE. *New England Magazine*, January, 1893.

BANKS, LOUIS A. WHITE SLAVES; OR, THE OPPRESSION OF THE WORTHY POOR. Boston, Lee & Shepard, 1892. 8vo, 327 pp. Price $1.50.

"I have tried to make a plea for justice on behalf of the crushed and often forgotten victims of greed, who work and starve in their cellars and garrets rather than beg or steal." (Preface.)

DWELLINGS AND FAMILIES IN 1890. Extra U. S. Census Bulletin, No. 19.

ELSING, W. T. LIFE IN NEW YORK TENEMENT HOUSES AS SEEN BY A CITY MISSIONARY. (Illustrated.) *Scribner's*, May, 1892.

FLOWER, B. O. SOCIETY'S EXILES: A STUDY OF BOSTON'S TENEMENTS. *Arena*, June, 1891.

HOLYOAKE, M. O. TENEMENTS IN LONDON. *Sanitarium*, June, 1893.

HORSLEY, J. W. THE HOUSING OF THE POOR. *Economic Review*, January, 1893.

HUNTINGTON, J. O. S. TENEMENT-HOUSE MORALITY. *Forum*, 3: 523.

KIRKLAND, JOSEPH. AMONG THE POOR OF CHICAGO. (Illustrated.) *Scribner's*, July, 1892.

POTTER, E. T. A STUDY OF SOME NEW YORK TENEMENT-HOUSE PROBLEMS. *Charities Review*, January, 1892.

REYNOLDS, M. T. HOUSING OF THE POOR IN AMERICAN CITIES. Ithaca, N. Y., American Economic Association. Vol. VIII., Nos. 2 and 3, 1893. 132 pp., 8vo. Price $1.00.

A prize essay. An excellent treatment of the subject, containing chapters on The Unsanitary Tenement; Causes of Overcrowding; Efforts to Improve the Houses of the Poor by Legislation; The Single Tenements; and Model Tenements. A valuable bibliography is appended.

RIIS, J. A. HOW THE OTHER HALF LIVES. Second Edition. New York, C. Scribner's Sons, 1892. 12mo, 304 pp. Price $1.25.

Studies among the tenement houses in New York City, with illustrations from photographs taken by the author. Mr. Riis has brought to this work a genuine love for humanity, and has collected a mass of facts and incidents which afford valuable premises from which to draw conclusions.

ROLLINS, A. W. TENEMENT-HOUSE PROBLEM. TENEMENT LIFE IN NEW YORK. *Forum*, 5 : 207; 4 : 221.

THE TENEMENT HOUSE CURSE, A SYMPOSIUM: Evils of the System, by Wm. Howe Tolman; Tenement Houses of Chicago, by Alzina P. Stevens; Tenement Houses in the Slums of Boston, by Rev. Walter J. Swaffield; and Side Lights on the Tenement House Curse, by B. O. Flower. *Arena*, April, 1894.

THE TENEMENT HOUSES OF NEW YORK CITY. A Contribution to the Study by the Tenement-House Building Company, New York City. Pamphlet. 33 pp. 1891.

A description of the model tenement houses, 338–344 Cherry Street, New York.

TENEMENT-HOUSE PROBLEM IN NEW YORK. New York Senate Doc. No. 16. Transmitted to the Legislature, 1888.

A history of the Tenement-House Problem, with diagrams.

VALESH, EVA MACD. TENEMENT-HOUSE PROBLEM IN NEW YORK CITY. *Arena*, April, 1893.

WADLIN, H. G. A TENEMENT-HOUSE CENSUS OF BOSTON. Reports of the Massachusetts Bureau of the Statistics of Labor, 1891, 1892.

These reports not only give an exhaustive presentation of the tenement-house problem in Boston, but contain data covering a much larger number of persons than any other similar investigation, except the one conducted by Charles Booth in London. For a review of the first report, see *Lend a Hand*, Dec., 1892.

WHITE, A. T. HOMES OF THE POOR. *Chautauquan*, January, 1893.

WHITE, A. T. IMPROVED DWELLINGS FOR THE WORKING CLASSES, 1878. BETTER HOMES FOR WORKINGMEN, 1885. THE RIVERSIDE BUILDINGS, 1890. (Three pamphlets, bound in one volume, entitled *Homes for Workingmen*, with plates showing various plans, elevations, etc.).

The above papers include accounts of the growth of the tenement-house system in New York, and of the resultant evils; of the efforts made in London to provide better homes for workingmen, and records of their results; of the Philadelphia Loan and Building Societies, and the provision of small separate houses; and of the buildings erected by the Improved Dwellings Co. of Brooklyn in 1876–8 and 1890, with plans and statistics as to occupants, rentals, and financial results.—A. T. WHITE.

ANNUAL REPORTS OF THE BOSTON CO-OPERATIVE BUILDING SOCIETY, Sarah W. Whitman, Secretary, Boston, Mass. Twenty-second Report, 1893.

ANNUAL REPORTS OF THE IMPROVED DWELLINGS ASSOCIATION, Arthur B. Ellis, Treasurer, 103 Milk Street, Boston, Mass.

REPORT NO. 1 OF THE BETTER DWELLINGS SOCIETY, June 1, 1892. Boston, Mass.

THE SLUMS.

A few years ago the existence of slums in our great cities was denied by popular apologists for easy-going conventionalism. It was, therefore, necessary to turn on the lights, to prove that the slums existed. General knowledge of the existence of an evil is the first step toward its abolition. The gravity of the problem presented by the social cellar is now no longer denied. This is another important advance. But mere intellectual assent is not enough. Indeed, if we stop here, the very agitation which has compelled society to take cognizance of the existence of the evil will prove a curse, as it will further deaden moral susceptibilities. The next step is to act. The conscience of society must be aroused. The slums of our great cities must be abolished. Positive programmes should be outlined, while all efforts which will act as feelers in abating the evil should be encouraged, provided they work toward the abolition instead of the perpetuation of the social cellar. During recent years, the people have been acquainted, at least in a measure, with the nature and evil influence of the slums ; the conscience of many has been awakened ; and now it is of paramount importance that a positive programme be laid out and an aggressive campaign be carried on, looking to the abolition of the slums.

B. O. FLOWER.

BOSTON, February, 1894.

FLOWER, B. O CIVILIZATION'S INFERNO ; OR, STUDIES IN THE SOCIAL CELLAR. Arena Pub. Co., Boston, 1893. 12mo, 237 pp. Price $1.00.

FORMAN, A. SLUMS OF NEW YORK CITY. *American Magazine* (Brooklyn), 9 : 46.

NEW YORK'S INFERNO. New York, 1893. Salvation Army Headquarters. Price 25c.

THE POOR IN GREAT CITIES. A series of articles running through *Scribner's* for 1892.

PROBLEM OF THE SLUMS. *Eclectic Magazine*, 116 : 260.

THE PROBLEM OF THE SLUMS. *Blackwell's Magazine*, 149 : 123.

UNIVERSITY SETTLEMENTS.

The first object of the Universities' Settlements Association is thus stated in the Articles of Association :

"To provide education and the means of recreation and enjoyment for the people of the poorer districts of London and other great cities ; to inquire into the condition of the poor, and to consider and advance plans calculated to promote their welfare."

This object, with the provision of a house which shall be a home, or, at any rate, a nucleus of the workers, enabling them to share the life of the poor as neighbors, and to form friendships as living in the next street, is, I think, a fair statement of the main objects and purposes of University Settlement.

During the past eight or nine years much has been accomplished by those Settlements that have been formed, but it would not be easy to say to what extent they may be regarded as having reached their ideal. It is probably well for them that they are far from it.

The development of what is sometimes called the "Settlement Movement" has taken place on some unexpected lines, and personally I regret the tendency frequently manifested to form University Settlements on bases that are not absolutely non-political and non-sectarian in character. The freest front to the social problems with which Settlements will have to grapple will, I believe, in the future constitute their greatest strength.

While thankfully recognizing the great value of the work that Toynbee Hall and the other University Settlements, both at home and in the United States, have been able to accomplish, I think that one of their greatest uses has been to suggest to a wider public a new sense, and often a higher standard of social duties, and especially to emphasize the truth that neighborliness is of the essence of all that is best in social effort.

SAMUEL A. BARNETT.

TOYNBEE HALL, September, 1893.

ADDAMS, JANE. SUBJECTIVE NECESSITY FOR SOCIAL SETTLEMENTS. "Philanthropy and Social Progress." Chapter I.

ADDAMS, JANE. THE OBJECTIVE VALUE OF A SOCIAL SETTLEMENT. "Philanthropy and Social Progress." Chapter II.

ANDOVER HOUSE ASSOCIATION. Circular No. 7. July 1, 1892. A report of the work of the house at the end of the first official year. Apply to R. A. Woods 9 Rollins Street, Boston, Mass.

COIT'S NEIGHBORHOOD GUILD, *Saturday Review*, 72 : 395.

COIT, STANTON. NEIGHBORHOOD GUILDS. New York, Scribner's Sons, 1892. 12mo, 150 pp. Price $1.00.

CUMMINGS, EDWARD. UNIVERSITY SETTLEMENTS. *Quarterly Journal of Economics*, Vol. VI., 1892.

THE EAST SIDE HOUSE. Pamphlet, 11 pp., 1891. A Report to the Church Club of the City of New York.

FOX, MISS HANNAH. THE PHILADELPHIA COLLEGE SETTLEMENT. *Lend a Hand*, July, 1893.

FREEMAN, H. F. UNIVERSITY SETTLEMENT. *Lend a Hand*, 5 : 154.

HOLCOMBE, W. B. (Resident Manager). THE EAST SIDE HOUSE, NEW YORK CITY. New York, 1892. 14 pp.

KINGSLEY HOUSE. *The Kingdom* (Pittsburg, Pa.), Vol. I., No. 4, 1893. Miss Kate A. Everet, Ph.D., Head of the House.

LEARNED, H. B. HULL HOUSE. *Lend a Hand*, May, 1893.

MILLER, ALICE. HULL HOUSE. *Charities Review*, April, 1892.

MONTAGUE, F. C. ARNOLD TOYNBEE. Baltimore, N. Murray : Johns Hopkins University Studies, VII., 1, 1889. 70 pp.

It is the highest praise that can be given to the memoir to say that it is not unworthy of its subject. . . . Toynbee is important, not so much as a philanthropist or as an example of unselfishness, still less as a 'church reformer,' but as an economist, as an initiator of a new and fertile development in English political economy.—W. J. ASHLEY.

SWIFT, M. I. THE WORKING POPULATION OF CITIES, AND WHAT THE UNIVERSITIES OWE THEM. *Andover Review*, June, 1890.

TENTH WARD OF NEW YORK CITY. *Lend a Hand*, July, 1893.

WOODS. ENGLISH SOCIAL MOVEMENTS (Chapter III.).

WOODS, R. A. UNIVERSITY SETTLEMENTS. *Andover Review*, October, 1892.

UNIVERSITY SETTLEMENT SOCIETY BULLETINS. Apply at the University Settlement, 26 Delancey Street, New York City.

WHAT IS THE UNIVERSITY SETTLEMENT? Pamphlet, 7 pp., 1893. Apply at the Settlement, 26 Delancey Street, New York City.

CATALOGUE OF THE FIRST ANNUAL FREE LOAN EXHIBITION OF PAINTINGS, under the auspices of the University Settlement Society, and under the management of the East Side Art League, in the large upper rooms, 73 Allen Street, New York City, Summer of 1892.

The exhibition was open week days from 7 to 10.30 P.M., and on Sundays from 2 to 5 P.M.

CATALOGUE OF THE SECOND ANNUAL FREE LOAN EXHIBITION OF PAINTINGS OF THE UNIVERSITY SETTLEMENT SOCIETY, Summer of 1893.

This exhibition was held at the Settlement, 26 Delancey Street.

Both of these Catalogues contain popular descriptions of the paintings. Visitors were requested to vote for their favorite pictures. As an index of the popular taste, see New York daily papers for the first week in August, 1893.

THE UNIVERSITY SETTLEMENT OF PHILADELPHIA, 626 ALASKA STREET. Pamphlet, 4 pp. Apply at Settlement.

ANNUAL REPORTS OF THE COLLEGE SETTLEMENTS ASSOCIATION. First Report, 1889. Apply to Head Worker, New York Settlement, 95 Rivington Street.

These reports contain a most valuable and interesting account of the work accomplished.

THE ST. MARY STREET COLLEGE SETTLEMENT AND ST. MARY STREET LIBRARY. Pamphlet, 48 pp., 1892. Published by the Settlement, 617 Carver Street, Philadelphia, Pa.

TENEMENT-HOUSE WORK IN ST. MARY STREET, PHILADELPHIA. Pamphlet, 8 pp., 1892. Published by the College Settlement.

The Nazarene. A weekly leaflet published by Rev. Charles S. Daniel, Minster Street University Settlement, 618 Minster Street, Philadelphia, Pa. 50c. a year.

WOMANHOOD.

It is my settled conviction that the civilization of any country can be best studied from the point of view of the position held by women in that country. On the other hand, without knowing what that position is, I should consider myself capable of defining it quite accurately from a knowledge of the degree of civilization at which men had arrived. For instance, when I know that there are twenty-one natives in India for every Englishman, and that England rules India, my intelligence is perfectly well certified that the East India man belongs to a subject race, and I am just as sure that he holds the woman at his side in a subjection greater still. When I know that the American is free, noble, intelligent, and enterprising, it is quite plain to me that here is a man who shares all these high prerogatives with the woman that God gave to be with him. And I deduce the conclusion that if the East Indian treated his companion better, it would result in the greatest possible good to himself; and that if the American, by the higher degree of justice and common-sense to which he has attained, treats his companion infinitely better than does his dark-skinned brother, it would be the very best possible thing for said American to take a step farther and place his companion side by side

with him in church, and state, and everywhere, on terms of the most perfect equality. This I am confident he will do within the next half century, and because I have this faith America has inspired me with more hope for humanity than any other land that I have ever seen.

I need not say, after this "declaration of faith," that I believe woman has made the best possible use that she could under the circumstances of her opportunity, such as it has been, in all the ages past; for I believe it is as natural for a human being to aspire, to grow, to progress, as it is to breathe. Just as the air rushes in to fill a vacuum, so the natures of both man and woman rush forward to fill any new opening that means a larger opportunity to become that which God has made them capable of being. It is stated by intelligent Japanese men that young women in their country have been known to commit suicide because the education that was given their brothers was denied to them. This is an extreme illustration of the hopelessness sometimes amounting almost to desperation that I believe rankles unknown, unseen by the careless world, in the soul of every man and woman who has not—what you Americans call with so much point and clearness—"a fair chance."

LADY HENRY SOMERSET.

LONDON, January, 1894.

BAX, E. B., and BESANT, W. WOMAN QUESTION. *To-Day*, 8: 24.

DIKE, S. W. SOCIOLOGY IN THE HIGHER EDUCATION OF WOMEN. Publication No. 1, 1893, of the National Divorce Reform League.

DODGE, GRACE H. A BUNDLE OF LETTERS TO BUSY GIRLS. New York, Funk & Wagnalls, 1892. 16mo, 139 pp. Price 50c.

FERNALD, JAMES C. THE NEW WOMANHOOD. Boston, D. Lothrop Co., 1893. 8vo, 369 pp. Price $1.50.

A plea for what is practical in the application of common-sense to the education of young womanhood. The home idea is the solution of the problem, and the young woman who is deficient in a knowledge of how to make and keep a home, is sadly handicapped. Chapters

on The Morality of the Table, Salvation by Cookery, Housekeeping and Divorce, American Help, and The Rush to the Cities, give an indication of the scope of the book, which deals with these problems with a kindly but wholesome frankness.

GARDNER, HELEN H. FACTS AND FICTIONS OF LIFE. Chicago, Charles H. Kerr & Co., 1893. 8vo, 269 pp. Price 50c.

A series of essays reprinted from the leading magazines. Among the titles are: Sex in Brain, Woman as an Annex, The Moral Responsibility of Woman in Heredity, and Heredity in its Relations to a Double Standard of Morals. The author writes on these topics after a close scientific study, and brings out, in her discussion, some facts which are hard for the masculine mind to accept, but which, nevertheless, must be admitted. The world is slowly assenting to the fact that there are "fallen men" as well as "fallen women."

GOULD, E. P. THE WOMAN QUESTION. *Educational Review*, 12 : 73.

LIVERMORE, M. A. CO-OPERATIVE WOMANHOOD IN THE STATE. *North American Review*, 153 : 283.

NEWTON, HEBER. WOMANHOOD. LECTURES ON WOMAN'S WORK IN THE WORLD. New York, G. P. Putnam's Sons. 12mo, 315 pp. Price $1.25.

OSTROGORSKI, M. WOMAN SUFFRAGE IN LOCAL GOVERNMENT. *Political Science Quarterly*, December, 1891.

STUDLEY, MARY J. WHAT OUR GIRLS OUGHT TO KNOW. New York. Funk & Wagnalls. 1889. 12mo, 261 pp. Price $1.00.

WARD, L. F. OUR BETTER HALVES. *Forum*, 6 : 266.

WILLARD, F. E. WOMAN'S WORK FOR WOMEN. *Our Day*. 2 : 477.

The Woman's Herald. Edited by Lady H. Somerset. A weekly, 8*s*. 8*d*. per annum. First number, February 23, 1893.

SOCIOLOGICAL JOURNALS AND QUARTERLIES.

Annals of the American Academy of Political and Social Science. Address Station B, Philadelphia, Pa. Annual membership fee in the Academy, including the Annals, $5.

Publications of the American Economic Association, Ithaca, N. Y. Six yearly numbers. $3.00 a year to members. Address Publication Agent, American Economic Association, Baltimore, Md.

Charities Review. A Journal of Practical Sociology. Published for the Charity Organization Society of the City of New York. Yearly subscription, eight numbers, $1.00.

The Charities Record. A Journal of the Progress of Baltimore's Charities. Published by Charity Organization Society of Baltimore. Vol. I., No. 1, May, 1893.

Johns Hopkins Studies in Historical and Political Science. First series, 1883. Published monthly by the Johns Hopkins Press, Baltimore. $3.00 a year.

The Journal of Political Economy. Issued quarterly, in December, March, June, and September, by the Department of Political Science, in the University of Chicago. Vol. I., No. 1, December, 1892. $3.00 a year.

Journal of Social Science. Published by the American Social Science Association, F. B. Sanborn, Secretary, Concord, Mass. Membership, including publications, $5.00 a year

Political Science Quarterly. Edited by the Faculty of Political Science of Columbia College. A Review devoted to the Historical, Statistical, and Comparative study of Politics, Economics, and Public Law. Vol. I., 1886. Published quarterly. Annual subscription $3 00. New York, Ginn & Co.

Quarterly Journal of Economics. Published for Harvard University. Vol. I., 1886–7. Quarterly. Annual subscription, $3.00. Boston, George H. Ellis.

The Social Economist. A monthly magazine, published by the College of Social Economics, Union Square, New York City. $2.00 a year.

Publications of the University of Pennsylvania. Political Economy and Public Law series.

The Yale Review. A quarterly journal of History and Political Science Edited by members of the Faculty of Yale University. Vol. I., 1892. $3.00 a year. Ginn & Co., Boston.

The City Vigilant. Published by the City Vigilance League, 105 East 22d Street, room 215, New York City. Vol. I., 1894. $1.00 a year.

PART II.

APPLIED SOCIOLOGY.

THE INTERNATIONAL MEDICAL MISSIONARY SOCIETY.

118 AND 121 EAST 45TH STREET, NEW YORK CITY.

This Society was founded in April, 1881, by Dr. George D. Dowkontt, in company with some leading physicians and others. Its work began by the opening of a free dispensary in the Fourth Ward of New York City, where thousands of the sick poor have since been treated. It was found that by this means the most depraved and inaccessible classes might be reached and influenced. The "doctor" was always welcomed, especially at the time of sickness, where the minister or missionary could not gain an entrance.

Combined with the physical relief afforded, were efforts for the moral and spiritual elevation of the people, so that criminals, drunkards, infidels, and harlots have been reclaimed by this agency. The work progressed until seven such missions existed in New York, and two in Brooklyn. In these places more than 150,000 medical attendances have been given.

In 1885 a large house was rented for students in training for the foreign field; in 1887 a second was rented for female students. These are still in operation, being filled with bright and earnest young people, who get the best practical training for the foreign field by working in the slums of this city. Over eighty of these students have been appointed. The Society is interdenominational and evangelical in its basis and operations, as well as international.

In December, 1892, the Board of Regents agreed to grant the Society a charter for a Missionary School of Medicine, its students to pursue a four-years' course, and be examined and graduated by the State University. It undertakes to make it as easy for an intending missionary to study medicine as theology, and when it obtains its charter, will board, lodge, and educate students at a very low cost during the session of nine months.

GEORGE D. DOWKONTT, M.D.,
Medical Director.

NEW YORK CITY,
January, 1894.

CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

105 EAST 22D STREET.

The term "Charity Organization" does not denote a new scheme for dispensing charity, but describes the aim of this Society. It seeks to *organize existing charities*; to bring into harmony all the humane efforts of private

benevolence, societies, institutions, and of municipal and State authorities.

In 1881 the State Board of Charities saw that an agency was needed in New York City to prevent the waste of charitable effort, and the mischievous results of unwise and inexperienced distribution of alms. By the official action of that Board this Society was inaugurated.

It was then estimated that there were in this city about 350 local charitable institutions, disbursing not less than $4,000,000 annually. The Commissioners of Charities and Correction were expending annually $1,500,000; and 490 religious bodies at least $375,000 more. Adding to these the thousands of householders and individuals daily responding to appeals for relief, the aggregate was computed at not less than $8,000,000. All these distinct agencies were to be brought, as far as possible, into such accord that their own efficiency should be enhanced, the woes of poverty mitigated, and the dangers of pauperism averted.

The avowed aims of the Society are:

To promote co-operation between all charitable workers; to keep a registration of the dependent classes available to all who have a legitimate right to use it; to make thorough investigation of all cases referred to it by other societies, or by individuals; to secure the most suitable and adequate help for each, drawn from the proper sources, and to follow the cases up till, if possible, a permanent cure is achieved for each; to aid the poor by employment and such other means as will make applicants self-supporting in the shortest possible time; to stop the trade of professional begging by extending a helping hand, or, failing in this, by prosecutions; to better the condition of the poor by fostering all reforms

that will make it easier to lead decent lives than vicious ones; and to collect such statistics and information as will help to formulate a science of Charity and make it more wise, kind, and helpful.

Incidentally also it undertakes to keep itself informed concerning the character of all the charitable undertakings of the city, in order to guard members against doubtful enterprises, and to commend those conscientiously and efficiently administered; to co-operate in civic or national measures for the welfare of the working and dependent classes as a member of the National Conference of Charities and Correction; to give information to persons throughout the country who desire to establish similar societies in their own cities and towns.

Its administration comprises a Central Council to govern and guide the work, and a Central Office adequately equipped for carrying out the details; District Committees, each with a convenient office and one or two paid Agents, in charge of manageable areas all over the city, to take up the case of every dependent family in their district when brought to their notice, and to treat each with a view to its emancipation from preventable dependence and distress.

About 35 to 40 paid, and 150 volunteer, officers and employees are actively engaged in the details of the work.

In eleven years it has accumulated more or less information concerning upwards of 175,000 families and persons, equivalent to at least 500,000 individuals, who have applied for or received relief. It deals with 7000 or 8000 cases of alleged destitution yearly, sends 4000 to 5000 reports to societies, churches, and private donors. It also maintains a Laundry to employ and educate poor women, a Woodyard to test and aid men, chiefly the

homeless, and a Penny Provident Fund to promote thrift and saving among the poor. The organ of the Society is the *Charities Review* (monthly), which gathers up the best thought, and increases the popular interest in sociological studies.

CHARLES D. KELLOGG,
Secretary.

NEW YORK CITY,
February, 1894.

THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.

105 EAST 22D STREET.

This Association was organized in the winter of 1843, to improve the condition of the working people in their homes by kindly direction, advice, and moral suasion, and to relieve them, when necessary, in sickness and distress. Its design is the elevation of the moral and physical condition of the laboring poor, and, so far as compatible with this, the relief of their necessities. Its dominant idea is to draw around the indigent, the neglected, and the evil, a circle of intelligent thought, sympathy, and resolute will. Every department does a different work, but all unite in a common effort to strengthen that which is weak and uplift that which is fallen.

It was formally incorporated in December, 1848. It is governed by a Board of Managers, consisting of thirty members, chosen annually by ballot, from which number, a President, five Vice-Presidents, a Secretary, and a

Treasurer are chosen, and a Counsel to the Board and a General Agent elected.

The work of the Association is divided into six departments, namely: Finance, Temporary Relief, Dwellings, Food Supply, Schools and Institutions, Hygiene.

To the department of Finance is intrusted the management of the funds of the Association.

The department of Temporary Relief deals with all applications for assistance, from whatever source they come. Its work includes relief to the worthy poor in their dwellings, the improvement and elevation of their home life, the furnishing of meals and lodgings to the indigent, and the finding and supplying of employment. The administration of this branch of the work is directed by Mrs. M. Fullerton, the Superintendent of Relief. She is assisted by a corps of visitors, who make their daily returns to her, and she reports to the department and the General Agent.

To the department of Dwellings is committed the whole question of improved tenements, how to build them and how to administer them when built. It also deals with the internal condition of the dwellings of the working people, and the inspection of their habitations, with the view of promoting cleanliness, abating nuisances, and introducing sanitary reforms.

The department of Food Supply endeavors to inform the people with respect to the selection, purchase, and preparation of food. It aims at the founding of cooking-schools and diet kitchens.

The department of Schools and Institutions gives attention to the education of children and young people. It is interested in the establishment of free kindergartens and sewing-schools, or co-operates actively with such institutions established by others.

The department of Hygiene concerns itself with the bearing of light, air, and water upon the health of the poor. Its primary design is to spread a knowledge of sound hygienic principles among the people at large. The "People's Baths," instituted in August, 1891, and the "Ocean Parties" and "Fresh-Air" work of the Association, come under this head.

A Harlem branch is maintained, and the entire city covered from the Battery to 22d Street.

F. S. LONGWORTH,
General Agent.

NEW YORK CITY,
January, 1894.

STATE CHARITIES AID ASSOCIATION OF NEW YORK.

105 EAST 22D STREET.

This Association was organized in 1872, for the purpose of bringing about much-needed reforms in the poor-houses, almshouses, and other public charitable institutions of the State of New York, and of securing improved methods in the administration of poor relief. Its work is carried on primarily by County Visiting Committees invested by an act of the Legislature, with power of visitation and inspection of county poorhouses, city and town almshouses, and State charitable institutions.

The Association has forty-eight such committees in as many of the sixty counties of the State. They report to the Central Association in New York City. It is the province of this latter body to give careful study to the subject of poor relief, to collect and circulate informa-

tion, to devise remedies for evils and abuses reported, and secure their adoption by legislation or otherwise.

Among the results of the work are the following : The establishment of the Bellevue Hospital Training-School for Nurses ; the passage of the "Tramp Act," 1880 ; the formation of the Society for Instruction in First Aid to the Injured, 1882 ; the passage of the Act Restricting the Imprisonment of Witnesses, 1883 ; the establishment of the first Working Girls' Clubs in this city ; the passage of an act authorizing the establishment of Municipal Lodging-Houses in New York City, 1886 ; the recent Lunacy Legislation (State-Care Act of 1890, and State-Care Appropriation Act of 1891), whereby the system of caring for the insane in poorhouses has been abolished and the State has assumed the entire charge and maintenance of her insane.

The work of the State Charities Aid Association is carried on by a large body of volunteers, and by a Secretary, Assistant Secretary, and Clerk. The Association is supported entirely by voluntary contributions, and needs an income of $12,000 to do its work efficiently.

HOMER FOLKS,
Secretary.

NEW YORK CITY,
February, 1894.

THE UNITED HEBREW CHARITIES OF THE CITY OF NEW YORK.

EXECUTIVE OFFICE, NO. 128 SECOND AVENUE.

The United Hebrew Charities was organized nineteen years ago, and is composed of a union of the Hebrew Benevolent Orphan Asylum Society, Hebrew Benevolent Fuel Association, Ladies' Lying-in Relief Society, and

the Free Burial Fund Society of the Congregation Darech Amuno. As soon as it was formed, the benevolent work performed by these various societies was given to the United Hebrew Charities, and the constituent societies contented themselves simply with donating, to their successor, funds that they had been in the habit of expending in benevolent work.

The United Hebrew Charities is governed by a Board of Relief, consisting of representatives from the various constituent societies, and of members specially elected at the annual meeting.

The work of the United Hebrew Charities comes strictly under what is known as Out-door Relief. It is divided into two distinct branches, the Relief Department, and the Employment. The Employment Department devotes itself to securing employment both in the city and in neighboring manufacturing towns for the unemployed. The Relief Department furnishes the following kinds of relief :

(1) Maternity Relief, including midwives and physicians, infants' clothing, medicines, nourishing food, nurses, wines, and other stimulants ; (2) Medical Relief, including physicians, nurses, nourishing food, and medicines ; (3) Relief in Old Age, consisting of regular monthly stipends of greater or less amount, according to the needs of the family ; (4) Intermittent Relief, to all classes of the Hebrew needy, including money, coal, furniture, shoes, and clothing ; (5) Transportation, including free and partially free railway and steamship tickets practically to all points of America and Europe, when the applicant is able to convince us that his condition will be bettered by a removal from the city ; (6) Board and Lodging for single men ; (7) Tools for mechanics who have lost or pawned their

own, and are therefore unable to gain a livelihood; (8) Surgical Appliances, such as artificial limbs, crutches, trusses, and spectacles; (9) Stocks of Merchandise for those who are unable to gain a livelihood except in trade; (10) Burials for the Dead, including coffin, hearse, one carriage, and grave.

The Society also maintains an Industrial School at 58 St. Mark's Place, where young girls are taught all sorts of needle work.

NATHANIEL S. ROSENAU,
Manager.

NEW YORK CITY,
February, 1894.

SOCIETY FOR ETHICAL CULTURE.

109 WEST 54TH STREET.

The United Relief Works of the Society for Ethical Culture consist of two branches—one educational, the other charitable. The educational work is carried on in a day school and kindergarten situated at 109 West 54th Street. The special feature of this school is an attempt to carry the underlying principle of the kindergarten up through the higher stages of instruction and training. With this in view, manual training, art instruction, elementary laboratory work in science, and regular moral instruction have been introduced in addition to the ordinary English branches. The school at present has 350 pupils, ranging from three to fifteen years of age. It is hoped to develop the system further so as to extend it up to the twenty-first year.

While the object of this institution is educational, and the methods pursued applicable to children of all classes, it is a special aim of the school to aid by educational means in the solution of what is called the "Labor question."

The charitable work of the Society consists chiefly in sending trained nurses into the homes of the sick poor. The so-called district nursing system, first adopted in New York by the United Relief Works, has since been introduced in many other cities.

FELIX ADLER.

NEW YORK,
December, 1893.

PENNY PROVIDENT FUND.

EXECUTIVE OFFICE, 105 EAST 22D STREET.

The Penny Provident Fund in New York City was established by the Charity Organization Society in 1888, as a convenient method of taking care of small sums of money for the poor people and children with whom it came in contact.

Only one savings bank in the city received amounts less than one dollar, and that bank seemed to discourage such small deposits. The Penny Provident Fund undertook to do what it seemed that the savings banks should do. The banks insisted that the expense of doing business was too great. The Fund has answered that objection by a system of stamp cards, under which no book-keeping is necessitated. A special stamp represents the amount of the deposit and serves as a receipt when affixed to one of the little squares on a card. Deposits are withdrawn by presenting the stamped card for cancellation. If the card is lost, the depositor loses his money, but such cases are rare. The plan in use is a combination of the English postal savings system and the Baltimore plan, but adapted to the needs of New York.

Already there are 30,000 depositors, $15,000 to $20,000 on deposit, and more than 200 places where these stamps

are sold. The money is deposited in the Continental Trust Company, and can be withdrawn at will. No interest is allowed to depositors, and there is no request for it. What they desire is safe keeping on quick call.

Many out-of-town stations for the sale of stamps have been opened. Cancelled cards are redeemed when received. The American Bank Note Company makes the stamps in denominations of one cent, three cents, five cents, ten cents, twenty-five cents, fifty cents, and one dollar, in bright colors, each in a different color.

It is believed that little of this money would have been saved except for the Penny Provident Fund.

When a depositor has saved five dollars he is advised to take his money to a savings bank, where it may earn interest. Some of the younger savings banks are selling these stamps in order to encourage regular depositors from Penny Provident beginners.

Otto T. Bannard.

New York City,
January, 1894.

THE BARTHOLDI CRÊCHE.

Ward's Island, East River, New York.

To meet the needs of poor children and their mothers who cannot leave their homes to stay over night, or even all day, at any of the more distant fresh-air resorts, we erected in 1886 a large tent on Bedloe's Island, and each year since 1887, a cottage and tent, where such persons could go for a few hours, and breathe an air far different from that which prevails in the tenement-house districts.

Since 1886, about 20,000 mothers and children have enjoyed and been greatly benefited by the delightful sail and cool breezes of the island. So much good has been ac-

complished during the last five years that the institution has been incorporated and put upon a permanent basis.

Permission could not be obtained from the War Department to occupy space on Bedloe's Island in 1891, but more spacious accommodations were granted in that year by the Commissioners of Emigration, upon Ward's Island, and in 1892 and 1893 by the Commissioners of Charities and Correction upon Randall's Island, where abundant shelter and shade are to be found, and where special provision is made for the care and comfort of the little ones and their mothers. A mother may take her drooping babe at an hour's notice, and reach at once the shady fields and pure air, when the delay necessary to reach a more distant point might be fatal. Excursion tickets are provided to Societies, Churches, etc., interested in Fresh-Air Charity, and by them issued to mothers and others who are proper subjects for the benefits of the Crêche. Tickets are also to be had at any of the offices of the Charity Organization Society.

A trained nurse and helpers are in constant attendance ; and tea and pure milk are for sale at three cents per cup or glass, or tickets therefor are sold to Churches and Societies at $3 per hundred. Cots and hammocks are also supplied.

CHARLES D. KELLOGG,
Secretary.

NEW YORK CITY,
January, 1894.

TRIBUNE FRESH-AIR FUND.

In the summer of 1876, the Rev. Willard Parsons, of Sherman, Pa., conceived the idea of bringing some of the poor and sick city children to the country for the enjoyment of its fresh air and wholesome food. Early in

June of the following year, he presented the matter to his people in Sherman, and found them quick to respond. On July 19, 1877, he started with the first company of poor city children—nine boys and girls—for a two weeks' stay in the country as invited guests,—not as boarders. This party was followed by two others, sixty in all, and thus the Fresh-Air Enterprise was fairly launched.

The following year (1878), Mr. Parsons gave up his charge in Sherman, and has ever since devoted his time exclusively to this work for the poor city children.

The *N. Y. Evening Post* took up the work and carried it on for four years under his management, until, in 1882, it was transferred to the *Tribune*. Under the auspices of the *Tribune*, it has grown rapidly, and far beyond all expectations.

The following table shows the remarkable growth of the work :

Year	Number of children sent for two weeks.	Number sent out for one day.	Total number of beneficiaries.	Expenditures.	Average cost per capita.
1877	60		60	$187.62	3.12
1878	1,077		1,077	2,980.29	2.77
1879	2,400		2,400	6,511.54	2.71
1880	2,500	600	3,100	8,519.71	3.35
1881	3,203	1,000	4,203	8,217.64	2.54
1882	5,500		5,500	21,325.06	2.85
1883	4,250	5,700	9,950	14,908.67	3.36
1884	6,253	1,000	7,253	18,756.14	3.00
1885	6,650	6,073	12,723	19,863.95	2.98
1886	8,336	1,600	9,936	24,092.09	2.89
1887	7,748		7,748	22,783.85	2.94
1888	10,920		10,920	25,636.64	2.35
1889	10,352		10,352	24,978.29	2.42
1890	11,193	18,029	29,222	23,804.11	2.12
1891	13,568	22,088	35,656	28,068.28	2.07
1892	15,236	25,560	40,796	27,925.51	1.83
1893	13,846	26,329	40,175	26,620.75	1.92
Totals.	123,092	107,979	231,071	305,180.14	2.48

During the seventeen years of the Fresh-Air work, more than one hundred and twenty-three thousand children and adults have been sent into the country for a fortnight's vacation at a cost of a little more than $305.000.00,—an average cost per capita of $2.48.

WILLARD PARSONS.

NEW YORK CITY,
January, 1894.

THE WORKING GIRLS' VACATION SOCIETY.

222 WEST 38TH STREET.

Up to 1883, when this Society was formed, much fresh-air work had been done for little children and mothers, but nothing for working girls. During the following summer 223 girls were boarded in six farm-houses in Connecticut and New York. Travelling expenses were paid for 78 girls who could not otherwise have visited friends in the country. Several hundred day-excursion tickets were also distributed.

In 1885 the Society was incorporated that it might receive a cottage at Green's Farms.

The work of the Society is steadily increasing, accomplishing this past summer more than three times the work of the first year.

The Society is absolutely unsectarian. Its purpose is to give a fortnight's rest in the country to *any worthy* working girl who shall need the vacation for her health. Four women physicians give their time on certain evenings in the summer to meeting the girls and signing their certificates. Each girl, if possible, pays the nominal board of $1.50 a week.

The Society is supported by annual fairs, voluntary contributions, membership fees, and also through the help of many girls' schools throughout the country.

New York City,
January, 1894.

CHILDREN'S AID SOCIETY.

105 East 22d Street.

The Children's Aid Society was organized in 1853 by the late Charles Loring Brace and a few other gentlemen, who had been engaged in teaching some of the little Arabs of the streets. The Society was incorporated in 1854, "for the education of the poor, by gathering children who attend no school into its Industrial Schools, caring and providing for children in Lodging Houses, and procuring homes for them in the rural districts and in the West." In 1892 35,659 children were cared for, of whom nearly 3000 were provided with homes. As supplementary to its work it maintains: The East Side Mission, whose work is to distribute flowers daily during the summer months among the sick and poor; Free Reading Rooms for Young Men, at 219 Sullivan Street and in each of the Boys' Lodging Houses; the Health Home at West Coney Island, comprising cottages and dormitories where mothers with sick children are given an outing; the Sick Children's Mission, at 287 East Broadway, with a staff of fourteen physicians and four nurses, who visit the sick poor at their homes and supply free medical attendance, medicine, and food for sick children, of whom 1500 are treated yearly; a Summer Home at Bath Beach, L. I., where over 4000 tenement-house children are given a week's outing at the seaside

each year ; six Lodging Houses, five for boys and one for girls, in which, during 1892, over 6000 boys and girls were fed and sheltered ; and twenty-one Industrial Schools with Kindergartens, and eleven Night-Schools, in which 12,000 children were taught and partly fed and clothed during 1892. One of the Industrial Schools is located in each of the Lodging Houses for Boys, and the two branches of the work are very closely interwoven. The Lodging House for Girls is at 307 East 12th Street, near Second Avenue. Those for boys are at 9 Duane Street, 295 East 8th Street, 287 East Broadway, 247 East 44th Street, and at 201 West 32d Street. Special features of the Girls' Lodging House, now called "The Elizabeth Home for Girls," are its Dressmaking Department, Sewing-Machine and Type-Writing Schools, and Laundry. The instruction in all branches is free. The Children's Aid Society has found homes and employment and sent to friends 85,000 poor children, many of whom are now educated and influential men and women. They become adopted children of the farmers, and are loved and cared for and educated. The latest adjunct to the Society is a 125-acre farm located at Kensico, Westchester County, New York (a point on the New York and Harlem Railroad about thirty miles from the city), where it is proposed to operate a "Farm Training School" for the primary and brief education of the large street boys in agriculture, preparatory to their being provided with places in the country. All the different branches of the Society's work are dependent upon the contributions of the public. The Industrial Schools need volunteer teachers, and ladies desiring to visit and aid these excellent branches of the Society will find their names and addresses as follows :

INDUSTRIAL SCHOOLS.

SCHOOL.	RESIDENCE.	PRINCIPAL.
Astor Memorial,	256 Mott St.	Miss H. E. Stevens.
Avenue B,	533 East 16th St.	Miss J. A. Andrews.
Duane Street,	9 Duane St.	Mrs. S. A. Seymour.
East River,	247 East 44th St.	Mrs. L. B. Briant.
East Side,	287 East Broadway.	Miss A. M. Hill.
Beach Street,	36 Beach St.	Miss M. G. Satterie.
52d Street,	573 West 52d St.	Miss E. R. Bishop.
German,	272 Second St.	Miss E. Robertson.
Henrietta,	215 East 21st St.	Miss A. W. Strathern.
Italian,	156 Leonard St.	Mrs. A. Van Rhyn.
Jones Memorial,	407 East 73d St.	Miss E. Wells.
Lord Memorial,	173 Rivington St.	Miss A. Johnson.
Phelps,	314 East 35th St.	Miss B. M. Schlegel.
Pike Street,	28 Pike St.	Miss I. K. Hook.
Rhinelander,	350 East 88th St.	Miss M. P. Pascal.
Sixth Street,	630 Sixth St.	Miss K. A. Hook.
Sixty-fourth St.,	207 West 64th St.	Mrs. E. O. Meeker.
Sullivan St.,	219 Sullivan St.	Mrs. C. A. Forman.
Tompkins Square,	295 Eighth St.	Miss I. Alburtus.
West Side,	201 West 32d St.	Miss E. Haight.
West Side Italian,	24 Sullivan St.	Mrs. E. T. Alleyn.

Charles Loring Brace,
Secretary.

New York City,
February, 1894.

FIVE POINTS HOUSE OF INDUSTRY.

155 Worth Street.

The Five Points House of Industry was founded in 1850, by the Rev. L. M. Pease, with the design of providing shelter and employment for the poor at the Five Points.

At first its labors were among the adult population, furnishing work and a home to such of the wretched women as really desired to abandon their lives of guilt. There were soon added to it the features of a day-school

and asylum for the shelter of children. From a little household of thirty to forty women in 1850 the House of Industry has grown to its present proportions, little by little, as a necessity for its enlargement has seemed to demand, until, at the present time, there are gathered under its roof more than four hundred adults and children daily. It receives women who desire situations as servants, giving them shelter until employment is found, they, meanwhile, doing the work of the institution. It provides a temporary home for children who are orphans or whose parents are unable to care for them. It offers a cheap boarding-place for the children of such as are able to partially support their children but who must break up their home, living at service, to earn the money to pay their way. It admits children whose parents are sick and must go to hospital, and keeps such until the patients have recovered. It offers the advantages of the day-school to all the children of the neighborhood, and gives such as are needy food and clothing. It maintains, in a building newly erected for the purpose, an Infirmary and Free Dispensary for the benefit of children and adults of the Five Points. Visitors are welcomed on any day.

The average cost of maintaining the Institution is about one hundred dollars per day, and for this sum the House is partly dependent upon voluntary contributions.

During its existence more than forty-three thousand children have been in its school, and there have been twenty-eight thousand inmates.

Wm. Barnard,
Superintendent.

New York City,
February, 1894.

SISTER IRENE'S HOME, OR THE NEW YORK FOUNDLING HOSPITAL.

SIXTY-EIGHTH STREET, BETWEEN THIRD AND LEXINGTON AVENUES.

The need of a New York Foundling Asylum was developed in the experience of the Sisters of Charity, who, for a period of years prior to its foundation, had penetrated the deplorable misery of this great city's depraved, and had come in daily, personal contact with the pitiable members of suffering humanity. The untold wretchedness of the new-born babe being ushered into this cold world of sin to depart from it as soon as born, having been brought very frequently to the Sisters' notice, led to the foundation and incorporation of "The Foundling Asylum of the Sisters of Charity in the City of New York." Its purpose was to receive and care for deserted children and foundlings. At present there are five departments—the reception and care of the infant, the reception and care of homeless and needy mothers, the maternity department, the out-door department, the indenturing or adoption of the children.

During the twenty-four years of its existence, it has received and provided for 24,331 infants, upwards of 8000 needy and homeless mothers, with their children, and 2150 mothers during their confinement. About 8000 little ones were placed in permanent homes before being of an age to understand their origin, and hundreds of mothers provided with respectable positions in estimable families. An out-door department gives occupation to 1100 respectable married women annually. A day nursery, with an average attendance of 60 children, is also an outgrowth of this great work.

NEW YORK CITY,
December, 1893.

SISTER M. IRENE,
Directress.

VIRGINIA DAY NURSERY.

632 East 5th Street.

Virginia Day Nursery, which is under the auspices of the City Mission, was organized in February, 1879, and started in a few rooms at 251 East Houston Street.

The idea was the same as that of the Crêche in France, viz., the care of children of women obliged to work, for the nominal sum of five cents a day.

Virginia Day Nursery stands now in most respects as the model for nursery work. It takes care of a larger number of children at a smaller cost per capita (less than twenty-five cents) than any other similar institution in the city. The number of infants admitted is limited only by the lack of room, as they are kept separate from the older children. The great need at present is a larger building, exclusively for the care of young babies.

In the kindergarten department, the experiment of having a resident kindergartener has been tried with gratifying results.

Virginia Day Nursery undertook to represent Day Nursery methods during the second half of the Crêche exhibit at the World's Fair. The total number of children cared for in the three months was seven thousand, and among that large number no accident of any kind occurred, and only one child was left unclaimed. The checking system, of which so much has been said, was only adopted there because necessary with transient children, but it is not recommended for use in ordinary day nursery work.

Mrs. A. M. Dodge.

New York City,
February, 1894.

THE DAY NURSERIES IN NEW YORK.

Ahawath Chesed Sisterhood of Personal Service....71 East 3d Street
Bethany Day Nursery.....447 East 57th Street
Beth-El Society of Personal Service.....355 East 62d Street
Bethlehem Day Nursery of the Church of the Incarnation,
249 East 30th Street
Children's Charitable Union.....70 Avenue D
École Française Gratuite et Salle d'Asile,
69 South Washington Square
Emanu-El Sisterhood for Personal Service.....159 East 74th Street
Grace House Day Nursery and Crêche.....94 Fourth Avenue
Neighborhood Guild..... .....146 Forsyth Street
New York City Mission and Tract Society, Jewell Day Nursery,
20 Macdougal Street
New York City Mission and Tract Society, Memorial Day Nursery,
275 East Broadway
New York City Mission and Tract Society, Virginia Day Nursery,
632 East 5th Street
Riverside.....121 West 63d Street
St. Agnes' Day Nursery of the Church of the Ascension,
7 Charles Street
St. Barnabas' House.....304 Mulberry Street
St. John's Day Nursery.....223 East 67th Street
St. John's P. E. Church Day Nursery.....Varick, near Beach Street
St. Joseph's Day Nursery of the City of New York,
473 West 57th Street
St. Patrick's Day Nursery.....Mott and Prince Streets
St. Thomas' " " .....231 East 57th Street
Salle d'Asile et École Primaire des Sociétiés Françaises,
2 South Fifth Avenue
Silver Cross Day Nursery.....2249 Second Avenue
Sunnyside Day Nursery, 51 Prospect Place, between 42d and 43d Streets, First and Second Avenues.
Wayside Day Nursery.....216 East 20th Street
West Side Day Nursery.....266 West 40th Street
Wilson Industrial School and Day Nursery....125 St. Mark's Place

ST. JOHN'S GUILD.

501 Fifth Avenue.

St. John's Guild, incorporated in 1877, is a non-sectarian society for the care, treatment, and relief of sick children.

The equipment *owned* by St. John's Guild for this special feature of charitable work consists of the "Floating Hospital," carrying 1400 children and mothers, and the "Sea-Side Hospital" for children at New Dorp, Staten Island, where three hundred patients have been under care at one time; in addition to which a "Children's City Hospital" is operated in two *hired* buildings at Nos. 155 and 157 West 61st Street, and "Special Relief to Sick Children" in their homes is administered through the daily labors of a Visiting Nurse.

The "Floating" and "Sea-Side Hospitals" are in operation only during the summer months, and thousands of lives are saved by their ministrations.

The Health Department, all hospitals, dispensaries, and charitable societies, and every physician whose address can be obtained are freely supplied with tickets of admission, which, being signed by a physician, will admit any sick child (irrespective of race, creed, or color), provided only that the ailment is non-contagious. More than three hundred channels of distribution of these tickets were used during the summer of 1893.

Six trips per week of the "Floating Hospital" are made from piers nearest adjacent to the most thickly populated portions of the city, each trip comprising twenty-six miles of sail in the salt air of New York Harbor. Two doctors, a corps of trained nurses, a matron, and assistants accompany each trip, and skilful treatment and kindly care are extended to all. Special

wards are equipped for the extremely sick, a warm mid-day meal is provided for all, and a salt-water bath-room, supervised by two trained nurses and two assistants, arranged with thirty-one tub- and spray-baths, was used in the summer of 1893 by 10,177 women and children.

The "Sea-Side Hospital" receives the most severe cases, needing longer continuous care than is possible on the "Floating Hospital." Resident physicians and nurses, with matron and needed staff, furnish all possible care to patients until cured; the average stay being about nine days. Good food, salt air, and surf-bathing join with skilful treatment to save lives by hundreds.

The "Children's City Hospital" is open the entire year, and always gladly receives any sick child, between the ages of three and fifteen, for medical or surgical care and treatment. Any society, doctor, or charitable agency knowing of a child needing the care of this hospital is requested to so inform the Guild.

A new department, known as the "Relief for Sick Children," has been inaugurated during the past six months. Any person or society knowing of the illness or injury of a child needing care is requested to inform the Guild; a "Visiting Nurse" *will promptly visit the family, and either minister to the child at home or arrange for admission to the "City Hospital."*

The scope of this work is on the broadest possible lines of beneficent and uplifting thought for the sick, ignorant, and unfortunate of the city's population. The Guild has no endowments, and is supported entirely by the contributions of a sympathetic public.

JOHN P. FAURE,
Secretary.

NEW YORK CITY,
February, 1894.

A COLLEGE COURSE IN APPLIED CHRISTIANITY.

A new department of Applied Christianity has been introduced at Iowa College under the direction of Dr. George D. Herron.

The work for the current year will be as follows: Thirty lectures on the Philosophy of Christianity; sixty lectures on the Literature and Organization of Christianity; one hundred lectures on Christian Sociology. In addition there will be carried on carefully prepared courses of reading, and Dr. Herron will set apart an hour a day for special conference with individual students.

Any ministers of any denomination who desire to avail themselves of any part of this work will be welcome without charge of tuition to any service which the college can render. Special facilities for conference and suggestion of reading with Dr. Herron will be granted.

If any desire to do additional work along lines of Political Economy, History, Literature, or any science, any department of the college is open to such without charge.

GEORGE A. GATES,
President.

GRINNELL, IOWA,
September, 1893.

DEPARTMENT OF CHRISTIAN SOCIOLOGY.

The Chicago Theological Seminary of the Congregational churches is the first institution of its kind to establish an entire department exclusively devoted to Sociological teaching and training. In 1890 an instructor

was appointed and practical work begun, and in 1892 the full professorship of Christian Sociology was created and filled by the election of Professor Graham Taylor to its chair. The course is conducted largely on the inductive method and the Seminar plan, requiring of the students original observation and research among first sources of information, both in life and literature. The courses in Social Economics include such branches as the economics of labor, of municipal administration and reform, of public relief and private charity, of penal, reformatory, and restorative agencies and institutions; of the family, and of the pedagogical, evangelistic, and social work of the Church. The instruction in these topics involves personal observation of or co-operation with the practical efforts being made along such specific lines in and about Chicago.

Under General Sociology are treated the province, relations, and psychological basis of the Science, its historical and Biblical development, the genesis and interrelationship of the social structures in the kingdom of God, and the practical application of Sociological principles in Christian life and work.

GRAHAM TAYLOR.

CHICAGO,
February, 1894.

THE AMITY COFFEE-ROOM.

725 ELEVENTH AVENUE.

This room was opened in March, 1893, in connection with the Amity Baptist Church, with the object of providing a pleasant place where girls working in the neighboring factories might take their lunch and breathe, at least during their noon hour, a different physical,

mental, and moral atmosphere from that of the places where they are employed or in their homes. The coffee-room is open from twelve to one o'clock. After the girls gather, a ten-minute Gospel meeting is held, after which luncheon is served, a nominal price being charged for coffee, tea, sandwiches, and rolls. The remainder of the hour is occupied in singing, talking to the girls on various practical subjects, or in any way deemed advisable by the worker in charge for the day. Those working in connection with the coffee-room are anxious to win the confidence of the girls by coming into personal contact with them. This end has been gained in a number of instances in a very gratifying manner. Through the summer short excursions were taken with the girls, and it is hoped that arrangements can be made to have several illustrated lectures given at the Coffee-Room for them during the winter months.

MRS. MORNAY WILLIAMS.

NEW YORK CITY,
January, 1894.

THE AMERICAN INSTITUTE OF CHRISTIAN SOCIOLOGY.

The American Institute of Christian Sociology was founded at Chautauqua, July 20, 1893. Its purpose is twofold: First, to endeavor to ascertain the truth in regard to the social questions of the time, and second, to endeavor to apply the truth practically. The Institute hopes directly and indirectly to promote the pursuit of knowledge, and thus to add to the sum total of our knowledge, and it desires to bring our social life, as well as our individual life, into harmony with the teachings of Christ.

This may seem a very simple matter to those who have not given it serious attention ; but it is in reality extremely difficult. Christianity, it has been well said, does not make a hard problem an easy one, and the social problems of our day are most complicated. Doubtless it is intended that we shall bring all the powers which we have to bear upon the social problems of our own time. Have not all our mental and physical gifts been bestowed upon us for use ? Can we complain if, failing to use these powers, we do not make the progress which we desire ? It is no use to say that Christ is the solution of the labor problem, or any other social problem, if we do not endeavor to ascertain exactly what that means in all its details. Such vague assertions are often used as excuses for indolence and unwillingness to concern one's self seriously with the welfare of our fellow-men.

Thoughts like these animated those who established the American Institute of Christian Sociology. It is planned to carry out the objects of the Institute by publications, by lectures and addresses, by the establishment of libraries, professorships, etc., and especially by the formation of local institutes following prescribed courses of study. It is proposed to hold at least one general meeting in each year, and the annual meeting in 1894 will be held in Chautauqua. There will be a gathering of the Society also at Grinnell, Iowa, in the same summer. The objects of the Society, as stated in the constitution, are :

1. To claim for the Christian law the ultimate authority to rule social practice.

2. To study in common how to apply the principles of Christianity to the social and economic difficulties of the present time.

3. To present Christ as the Living Master and King

of Men, and his kingdom as the complete ideal of human society, to be realized on earth.

The Secretary of the Institute is Prof. John R. Commons, University of Indiana, Bloomington, Ind., to whom all inquiries should be sent.

RICHARD T. ELY,
President.

UNIVERSITY OF WISCONSIN,
November, 1893.

THE BROTHERHOOD OF ANDREW AND PHILIP.

The Brotherhood of Andrew and Philip is a young men's organization in the local church or congregation. May 4, 1888, the first chapter was organized by the Rev. Rufus W. Miller, then one of the pastors of the Second Reformed Church, Reading, Pa.

The Brotherhood is both denominational and interdenominational. Six denominations are already represented in its list of one hundred and fifty regularly enrolled chapters, namely, the two branches of the Reformed Church, the Northern and Southern Presbyterian, the Congregational, and the Methodist Protestant. Chapters are also found in the Baptist and Methodist churches. Each denomination has its own Brotherhood made up of the chapters within its own body. It is intended that these shall meet in convention every second year. There is also a union of all the chapters of the Brotherhood which holds a convention each alternate year, and is represented between the conventions by a Federal Council, whose members are drawn from all the denominations which have chapters. No chapter can be organized without the consent of the pastors or officials in charge of a congregation.

The Brotherhood is flexible in its working. In one congregation the most of its energy is expended upon a young men's Bible class; in another, on a Mission Sunday-school or rescue work; in a third, on a men's prayer-meeting, and in a fourth, it takes charge of the ushering of the church.

The sole object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men.

The rules of the Brotherhood are two—the Rule of Prayer and the Rule of Service. *The Brotherhood Star* is the organ of the order.

RUFUS W. MILLER,
President.

HUMMELSTOWN, PA., February, 1894.

THE LOCAL UNION OF THE BROTHERHOOD FOR NEW YORK CITY.

29TH STREET AND FIFTH AVENUE.

The Local Union of the Brotherhood of Andrew and Philip of New York and vicinity consists of some fifteen chapters, in New York, Newark, Brooklyn, Newtown, Weehawken, and Rutherford. The president is the Rev. Edward B. Coe, D.D.; the secretary, Rev. Alfred E. Myers (3 West 29th Street); assistant secretary, Mr. E. D. Reed; treasurer, Mr. W. J. Johnston. Under the auspices of the Union the first Federal Convention was held at the Collegiate Reformed (Dutch) Church, Fifth Avenue and 29th Street, November 2 and 3, 1893. The Union holds occasional public meetings for mutual suggestion and quickening, and for the extension of the Brotherhood. The chapters constituting the Union are

represented in a Local Council, which is the governing body, and meets about six times each year.

ALFRED E. MYERS,
Secretary.

NEW YORK CITY, February, 1894.

THE BROTHERHOOD OF THE KINGDOM.

312 WEST 54TH STREET.

The Spirit of God is moving men in our generation toward a better understanding of the Kingdom of God on earth. To make a first-hand study of the Gospel of the Kingdom, to study our age and its needs, to apply the principles of the Gospel to the thought and life of to-day, and thus to re-establish the idea of the Kingdom of God in the thought of Christians, and to assist in its practical realization in the world, are the basic ideas of the Brotherhood of the Kingdom.

Among the aims of the Brotherhood and the duties of members may be mentioned these :

Each member shall lay special stress on the social aims of Christianity, and shall endeavor to make Christ's teachings concerning wealth, operative in the church.

He shall, on the other hand, take pains to keep in touch with the common people, and to infuse the religious spirit into efforts for social amelioration.

In the idea of the Kingdom of God, it is believed, are embraced in one great synthesis the regeneration of the spirit, the reform of the political and social life of the world, the solution of the problem of church unity,—in fact, all that concerns the redemption of humanity and the renewal of the world in holiness.

No sectarian or theological tests are required of members. The only qualifications for membership are: The aim to exemplify in one's personal life obedience to the ethics of Jesus, and general harmony with the aims of the Brotherhood. The Brotherhood invites to membership all who are in sympathy with these aims and endeavors.

The Brotherhood has an Executive Committee of five, with power to manage all ordinary business. The only officer is the secretary, who is also the treasurer. The annual dues are $2, and all funds remaining over and above the necessary expenses are to be employed in the publication and distribution of literature.

SAMUEL Z. BATTEN,
Secretary.

NEW YORK CITY, February, 1894.

BROTHERHOOD OF ST. ANDREW.

The first Chapter of the Brotherhood of St. Andrew was organized November 30, 1883, in St. James' Church, Chicago. The success of its work led other parishes to take it up, and presently there were organizations working on its lines in all parts of the country. These federated in 1886 under a very simple constitution, and the Brotherhood as an order in the Episcopal Church came into being. Since that time the growth of the order has been steady and rapid, and there are now nearly one thousand chapters and eleven thousand members in the United States. Meanwhile, the young men of the Episcopal Church in Canada, Scotland, Australia, and England have taken the matter up, and there are now about two hundred chapters, and perhaps two thousand members federated under National Councils in those

lands. A few chapters also exist in the American and English missions on the continent of Europe, in South America, and elsewhere, so that it may be said that the Brotherhood circles the world.

The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men by procuring their enlistment one by one in that Kingdom. Its method is by the personal influence of one man upon another to bring him to hear and consider the calling of Christ as set forth by the Church in the preaching of Christ's message and teaching of God's Word.

In carrying out this plan the Brotherhood has been obliged to face two conditions: The condition of young men, and the condition of the Church which calls them.

The first consideration, the condition of young men, has led the Brotherhood to develop many kinds of work to help them to get out of bad habits and surroundings; to antidote the spirit of covetousness, of lust and of worldliness which rules almost supreme among them, and to bring them to the Church. To these ends the Brotherhood has sent its men out to visit and make friends with young men at their homes, at hotels, and elsewhere, seeking to establish friendships which shall give the chance for personal influence for good. Reading-rooms, gymnasiums, Bible classes, and meetings of various sorts have been established; the study of social questions has been encouraged; experiments in the way of social settlements have been tried in a quiet way, and we are looking to the establishment of "Brotherhood Houses" for men who live in community and give their spare time to the uplifting of their fellow-men. The Boys' Department is taking hold of our Church boys, to hold them steady in faith and helpfulness, and it, together with concerted work among college students, will fill out the

period between childhood and the beginning of a man's work in the world. All these expedients have been deemed secondary to the Brotherhood man's first duty, which is to live a life which shall witness to Christ and His Kingdom to every man who comes in contact with it. The development of a sturdy type of Christian manhood has been the most encouraging mark of the decade.

A consideration of the condition of the Church has led the Brotherhood to welcome strangers to the Church services. It is not too much to say that ten years ago the Episcopal Church had the reputation of being cold, formal, and inhospitable, and that now its reputation is exactly the reverse.

The Brotherhood has come, during the past ten years, to stand for the abolition of caste and privilege in the Church; for Church doors open every day in the year; for free pews, multiplied services, frequent celebrations of the Holy Communion, and the preaching of the Gospel of Jesus Christ to every one.

JAMES S. HOUGHTELING.

CHICAGO, January, 1894.

THE CHURCH ASSOCIATION FOR THE ADVANCEMENT OF THE INTERESTS OF LABOR.

481 HUDSON STREET.

This Society, commonly known as "C. A. I. L.," was founded, in 1887, by priests and laymen, when the Right Rev. Frederick Dan Huntington, S.T.D., Bishop of Central New York, was elected president. It was felt that the Church should take active measures to show her sympathy with the laboring classes in their struggle for justice, and C. A. I. L. grew out of a desire to carry

this sympathy into effect. Its object is "the advancement of the interests of labor by the application of the principles of the Gospel of Jesus Christ," and its five principles follow:

1. It is of the essence of the teachings of Jesus Christ, that GOD is the Father of all men, and that all men are brothers.

2. GOD is the sole possessor of the earth and its fulness; man is but the steward of GOD'S bounties.

3. Labor being the exercise of body, mind, and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.

4. Labor, as thus defined, should be the standard of social worth.

5. When the divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

The Association works by sermons, prayer, corporate communion, lectures, distribution of literature, political action, and co-operation with other societies. It is confined in membership to communicants of the Anglo-Catholic Church, and has among its members thirty-eight Bishops of the American Church and four Bishops of the Canadian Church. Charters are issued to local branches, but the executive offices are in New York.

WM. HARMAN VAN ALLEN,
Secretary.

NEW YORK CITY, February, 1894.

THE DAUGHTERS OF THE KING.

The Daughters of the King started in a Bible-class, bearing the name "Daughters of the King." Being desirous of stimulating the members to more earnest zeal for Christ and the Church, their teacher, Mrs. M. J.

Franklin, called a meeting for the purpose of arousing their interest and urging their working as a class in some definite work and object for the parish. The result of the meeting was so encouraging and the members so earnest, that, after obtaining the consent of the rector, they formed an association and selected the present badge and motto. Very quietly, but with steadfast purpose, the Daughters' influence was soon recognized in the parish, and then from other fields came the request to wear the badge and join in the work. It was decided to establish the order on a permanent basis. Accordingly the present Constitution was adopted, seeking by its twofold Rule of Prayer and Service to inspire within the heart of every woman, who became a member, the spirit of forgetfulness of self and working for Christ. Members are always prepared to come to the assistance of the rector of the church in any and every way to which woman's skill and powers may be equal, taking the place of district or parish visitors and in time as Deaconesses, having orphanages, hospitals, and other church institutions intrusted to their care.

THE EPWORTH LEAGUE.

The Epworth League is the outgrowth of the desire on the part of the ministry and laity of the Methodist Episcopal Church to organize their young people into a denominational society for training and work. The League was organized at Cleveland, Ohio, May 15, 1889, by a union of five of the young people's societies then existing in the church. It was formally adopted by the General Conference of the Methodist Episcopal Church in May, 1892. In the four and a half years of its history it has grown to 11,400 chapters, with a membership of

700,000. It has local chapters in every State and Territory of the Union, and several in the mission fields of the church.

The object of the League is "to promote intelligent and vital piety in the young members and friends of the church; to aid them in the attainment of purity of heart, and in constant growth in grace; and to train them in work of mercy and help." To carry out this object, each local chapter is divided into six departments, as follows: Spiritual Work, Mercy and Help, Literary, Social, Correspondence, and Finances. The chairmen of the departments are the vice-presidents of the chapter, and, together with the president, the pastor, and the Junior League Superintendent, constitute the Cabinet. The Junior League for young people under fourteen years of age is auxiliary to the Epworth League. It now has a membership of 80,000, with 2100 chapters. The Epworth Guards, a military division for boys has recently been organized, with promise of great success. The central office of the Epworth League is located at 57 Washington Street, Chicago, Ill.

EDWIN A. SCHELL,
General Secretary.

CHICAGO, February, 1894.

THE GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society exists for the purpose of protecting the purity of girls. It was organized in England in May, 1875, with its originator, Mrs. Townsend, as president. It now (1893) exists in England, Wales, Scotland, Ireland, America, Australia, New Zealand, India, Southern Africa, and has special arrangements for the care of its members when passing from one country

to another, and their successful settlement and protection in their new homes.

The Society is a church society and its associates—the workers among the girls—must be churchwomen; but its members may be of any belief or none, its membership embracing, in fact, Roman Catholics and Jews as well as Protestants of all sects. There are about 1,000,000 members, of whom nearly 9000 are in the United States. Being a church organization it naturally works within church limits; *i. e.*, it is divided into diocesan organizations, which in turn divide into parish organizations called branches, which resolve themselves into the units of secretary, associates, and members. The meetings of the diocesan organizations are held quarterly and are composed of the branch secretaries of the diocese. The president and secretary of each diocesan organization are *ex officio* members of the Central Council whose meetings are held annually. The Central Council controls the Society on all questions which affect the whole body, but each diocese and branch is left free to form its own rules, provided they do not conflict with the Central rules. The Society in the United States has its own Central organization, and is called The Girls' Friendly Society of America.

The first "object," as stated in the constitution, shows the breadth of the work. "To band together in one society, churchwomen as associates, and girls and young women as members, for mutual help (religious and secular), for sympathy and prayer." The Society thus recognizes three important facts. 1st. That humanity, like all nature is divided by natural, and therefore divine, laws into "classes"; that we not only differ, but *through that difference* comes our power to help. 2d. That the help given must be *mutual*—the rich learning through the

poor, the ignorant instructed through the cultured. 3d. That our natures are twofold, spiritual and physical, and need two kinds of help—religious and secular; that, as, if a plant is to thrive, great care must be given to the earth which nourishes it, so we must carefully cultivate our minds and bodies for the sake of the education of the souls which God has placed there. Once imbued with this idea, girls are safe.

In the various branches of the Society this idea is more or less carried out in practical classes, *i. e.*, cooking, housekeeping, dressmaking, gymnasium; in practical talks on hygiene and the care of the body; and in religious instruction given in classes or by the associates individually. The work of the associate with her girls must be thoughtful, every effort being made to keep the work "mutual," as the "object" states.

CORNELIA E. MARSHALL.

NEW YORK CITY,
February, 1894.

THE INDUSTRIAL CHRISTIAN ALLIANCE.

170 BLEECKER STREET.

The Alliance was organized to do Christian industrial and educational rescue work among the most neglected classes of New York City. It began its work with a "Home for Fallen and Destitute Men," to which extreme need, ability and willingness to work, and a desire to lead a better life are the qualifications for admission.

In the two years ending December 1, 1893, the Alliance gave 30,121 lodgings, 93,902 meals, and a temporary home, temporary employment, and clothing to more

than 1090 homeless, friendless men, for many of whom it found situations. "Helping Men to Help Themselves" is the motto and working principle of the Alliance. All the work of the house, office, kitchen, laundry, broom-factory, addressing and mailing department, boot and shoe, tailors', carpenters' shops, furniture repairing, all of the painting, carpentering, and repairs to the building is done by men who have applied to it for aid.

The Alliance manufactures and sells brooms and whisks of superior quality, which are delivered in New York City without extra charge.

PEOPLE'S RESTAURANTS AND HOTELS.

At a meeting of representative business men and clergymen of this city, held December 21, 1893, a People's Restaurant and Hotel Committee of the Industrial Christian Alliance was formed. The following officers were elected: President, Donald Mackay, of Vermilye & Co.; Vice-Presidents, the Hon. Roswell P. Flower, J. Pierpont Morgan, the Hon. Whitelaw Reid, W. L. Strong, and E. L. Godkin; Secretary, Henry H. Pike, and Treasurer, John P. Townsend, President of the Knickerbocker Trust Company.

The committee quickly opened "People's Restaurants" in destitute centres of the city, where a substantial, hot meal may be had for five cents, and which may be eaten on the premises, or taken away for home consumption. This plan will place it in the power of churches, charitable organizations and charitable people to effectually relieve the hunger of the worthy poor, especially that of helpless women and children, and the sick.

The first of these People's Restaurants has a capacity

for serving 6000 meals a day, and is in successful operation at No 170 Bleecker street, which is the headquarters of the committee for this work. Meal tickets, good at any People's Restaurant that may be opened, may be obtained there, either personally or by letter, at the rate of $5.00 per hundred.

It is intended also to open one or more People's Hotels, where a man may have supper, bath, bed, breakfast, and have his clothing cleansed by steam at a nominal cost.

The committee suggests to charitable organizations, churches, and individuals acting in co-operation, that it will be glad to act as their agents upon their providing the necessary funds in establishing the People's Restaurants or Hotels, or both, in such specified localities as may be designated.

A. W. Milbury,
Superintendent.

New York City,
February, 1894.

THE INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS.

158 West 23d Street.

This Order is a Society whose object, as given in its constitution, is "the development of spiritual life and the stimulation of Christian activities." It is a religious but interdenominational Order. Among its prominent theories is this: that the development of a high type of character comes only by the constant use of one's own higher faculties; its members must therefore aim to keep these faculties in active exercise.

Its second principle binds every one of its members to actual service for humanity. This service may be much, or it may be little, but there is no escape from the obligation to undertake some work for others, for which there can be expected no return. As the organization includes members of all ages, no one line of work can be adopted by all, and the members shall be free as to their choice of a field of labor.

The Order advises first, the doing of whatever in one's own home will make that home better and happier; second, it recommends always as an outside field of labor, one's own church. After the home and the church are rightly cared for, the next field of labor may be sought in the world.

The Order has never urged the founding of new institutions. Its aim is to turn intelligent workers to the aid of institutions already established. To this end it urges the study of existing institutions and agencies of helpfulness so that work may be undertaken, for which the workers are really adapted and about which they have accurate knowledge.

The Order was founded in New York City in 1886 by a little company of women, who felt that by such an organization they might arouse, and bring into activity, many idle and unused forces in womanhood. That they have succeeded to such an extent is due largely to the freedom of the Order, and the great simplicity of the organization.

The Order has been a strong feature in the development of Christian unity, many of its Circles belonging to several denominations. It has also been to a great extent an educational Order; many of its members have outgrown the sentimental and impulsive methods of indiscriminating helpfulness, and have become earnest

students of the highest and best developed systems of practical and discriminating relief.

Its original Circle, composed of the founders of the Orders with some additions, is now the Central Council, or Executive Advisory Board, for the entire Order. The organizations in each State are presided over by State secretaries, and the work in other countries is organized under the head of a National Department, which elect their own officers, and all of which organizations are branches of the International Order and in constant communication with the Central Council. Its organ is the *Silver Cross*.

MRS. MARY LOWE DICKINSON,
General Secretary.

NEW YORK CITY,
February, 1894.

THE NEW YORK DEACONESS HOME AND TRAINING SCHOOL.

241 WEST 14TH STREET.

This was organized in 1889 under the auspices of the New York City Church Extension and Missionary Society.

During the first summer seven ladies were engaged in house-to-house visitation. In 1893 the family has numbered twenty-eight deaconesses and students distributed in eighteen Methodist churches, and one Baptist.

The object of the Training School in connection with the Home is to increase, by practical and theoretical instruction, the efficiency of women preparing for deaconess or other Christian work. At the end of the second year of study a license is given the candidate by the Conference Board of Deaconesses.

The duties of the deaconesses are : To minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their ability.

The record of the past year shows 15,500 calls made, 15,000 tracts distributed, 200 Bibles and Testaments placed in as many homes, 5000 garments given to the poor. Visits have been made to prisons and hospitals, classes in industrial Sunday-schools have been taught, 300 children were sent into the country during the summer, and permanent homes secured for a number of them. Employment has been found for many, young and old, and over $500 spent for the relief of the sick and poor.

The work of the deaconesses is done on the basis of self-sacrifice "for Jesus' sake." The service is a voluntary one ; no vow is exacted from any deaconess, and any one is at liberty to relinquish her position as deaconess at any time.

ISABELLE A. REEVES,
Superintendent.

NEW YORK CITY,
February, 1894.

THE NEW YORK TRAINING SCHOOL FOR DEACONESSES.

GRACE HOUSE, 802 BROADWAY.

For several years there has existed in the minds of devout and thoughtful Bishops and Ministers of the Protestant Episcopal Church a desire to restore in their communion the ancient order of Deaconesses estab-

lished in the primitive church, adapting this reinstated deaconate to the needs and surroundings of modern times. Practical methods—especially that at Kaiserswerth—were studied, and a plan presented to The General Convention of 1889 ; this resulted in the Canon on Deaconesses, which provides "that every candidate for the office, before she is set apart, shall have had an adequate preparation for her work both technical and religious, which preparation shall have covered the period of two years."

In virtue of this Canon, training schools have been established in several dioceses. The aim of the New York Training School is to send out graduates thoroughly equipped to be the helpers of the parochial clergy in their missionary and charitable work. Careful instruction is given with special reference to the higher grades of Sunday-school teaching. Instruction is given also in cooking for the sick poor, and in nursing them in their own homes. Special efforts are made to familiarize the students with the actual work done in the hospitals, homes, missions, and reformatories of the city of New York ; and three months of each of the two years are devoted, under competent guidance, to the daily care of the sick.

MARY R. PRIME

NEW YORK CITY,
February, 1894.

THE ST. VINCENT DE PAUL SOCIETY.

308 EAST 37TH STREET.

This Society, which in the city of New York has an active membership of 1100 men, has been in existence since the year 1833. It was founded in Paris by Frederic

Ozanam, a student of twenty, as a practical answer to the sneering charge of his infidel fellows that Christianity could no longer originate and sustain a great movement for the welfare of men. Its object, as stated in the rules of membership, is "to sustain its members by mutual example in the practice of a Christian life; to visit the poor in their dwellings, carry them succor in kind, and to afford them religious consolation; to assist in the elementary and Christian instruction of poor children, both free and imprisoned; to distribute moral and religious books; and to undertake any other sort of charitable work for which the Society may have resources, provided such work does not oppose the chief end of the Society." The work thus begun by a young but brilliant student won extraordinary success even in his lifetime. Its world membership at the present moment is 85,000 active and 100,000 honorary members. These are divided into nearly 5000 Conferences, as the separate organizations are called. The work accomplished by the 51 Conferences of New York City in 1892 is a fair sample of the work done over the world by the Society. The needy families assisted numbered 5270; 40,866 visits were made to the poor, and $38,558 were expended in charity. No salaries are paid except to one clerk, who is not a member of the Society. In addition to the purely charitable work whose figures are here given, the members are devoted to the public and private performance of their religious duties as a help to their neighbors no less than themselves. Ozanam, the founder, died in his youth after attaining high honors as a littérateur and an interpreter of Dante.

JNO. M. FARLEY.

NEW YORK CITY,
February, 1894.

YOUNG MEN'S INSTITUTE.

222 Bowery.

The Young Men's Institute at 222 and 224 Bowery, a branch of the New York City Y.M.C.A., was built in 1885 at a cost of $150,000. It is a handsome five-story structure. In the basement are bowling alleys, gymnasium, baths, and dressing-rooms; on the first floor, reception, wash, and bicycle rooms, Secretary's office, and gymnasium gallery; on the second floor, reading and camera rooms, library and entertainment hall; on the third, fourth, and fifth floors are class-rooms where arithmetic, penmanship and bookkeeping, shorthand and typewriting, free-hand drawing, mechanical and architectural drawing, carriage drafting, steam engineering, electricity, English grammar, vocal music, and first aid to the injured are taught. On the roof is a summer garden with electric lights, piano, and games. The membership of the institute is 700, of the gymnasium 350, of the evening educational classes 425. The library has a circulation of 200 volumes a month, with an average daily attendance at the rooms of 350. Concerts and illustrated lectures are given each year. The members deposited $8185.95 in the savings fund in 1893. A medical benefit club is one of the special privileges of members. There is a bowling and summer outing, baseball, bicycle, rowing, rambling, and camera clubs. The religious meetings, at which attendance is optional, are Bible class, a mid-week prayer meeting, and a Sunday Gospel meeting. The work is carried on by a force of 125 committee men from the membership of the institute, a committee of management, secretary and assistant, physical director and assistant, librarian, and eleven teachers. The total of current expenses each year is about $12,000, two thirds of which

has to be raised by voluntary donations from friends. The growth in membership and development of all departments has been steady and most encouraging from the first.

D. E. YARNELL, M. D.,
Secretary.

NEW YORK CITY,
February, 1894.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

This organization originated thirteen years ago in Williston Church, Portland, Maine. The pastor of the church, Rev. F. E. Clark, began the organization simply for the sake of helping his own young people, without any thought that the movement would spread into other churches. But there seemed to be in it a vitality and inherent force which fitted it not only for the original church where it first found its home, but for every other which has since adopted it. At first the growth was comparatively slow, but as the years went by it increased more rapidly and constantly gained in volume and strength and spiritual power, until now there are nearly 28,000 societies recorded upon the rolls, with about 1,700,000 members, while the weekly addition to the ranks is scarcely less than 100 new societies with 5000 new members. Moreover, the movement has spread not only throughout America among all evangelical denominations, but into England, where it has been very largely adopted, as well as into Australia, where in all the colonies the Society is quite as vigorous as in the land of its birth. The Society has been adopted or endorsed by many evangelical denominations as their own distinctive young people's organization, while in many others which

have not formally adopted it, it has practically taken its place as the only young people's society that exists. Organized opposition to the movement is confined very largely to one denomination in the United States. Local unions of Christian Endeavor, as they are called, exist in all parts of the world, whose object is to combine the young people in any service of which their churches approve. The motto of the Society is "For Christ and the Church," and under this wide charter the work that is undertaken is as varied as the societies which undertake it. Of late the societies have been turning their attention especially to matters of good citizenship, and the growing sentiment prevails in all quarters that it is the duty of every young Christian to support only good men and good measures. While these young people belong to all political parties, and will continue thus to belong, on this platform of supporting the good and defeating the bad all can unite. Much has been done in some Unions to destroy the power of the saloon, to close Sunday theatres and baseball games, and in other ways the power of these young disciples has already been felt. Special efforts are also made in the lines of systematic beneficence, especially in the matter of missionary work, since the missionary spirit is largely developed among them. It must not be forgotten that the bases of this Society are "the prayer-meeting pledge"; "the consecration service," which is held once a month and at which every member responds to his name when the roll is called ; and the "Lookout" and other committees which make these plans effective. The prayer-meeting pledge is as follows :

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do ; that I will make it the rule of my

life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

"As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

Adherence to this more largely than anything else accounts for the growth and the staying power of the societies. For the most part the older ones are the most prosperous and efficient. The strength and inspiration which are gained from these spiritual exercises are used in a thousand different ways, but at the root and base of all is the vow, "*Trusting in the Lord Jesus Christ for strength, I promise that I will do whatever He would like to have me do.*"

F. E. Clark.

Boston, February, 1894.

THE LOCAL COUNCIL FOR NEW YORK CITY, OF THE Y. P. S. C. E.

361 Madison Avenue.

The Local Union of the Young People's Societies of Christian Endeavor in New York City was organized May 24, 1888. The Union is divided into six districts:

1st—South of 34th Street and east of Fifth Avenue to South Washington Square, then east of Broadway.

2d—West of the east district.

3d—North of 34th Street to 116th Street east of Sixth Avenue, Central Park West and Lenox Avenue.

4th—West of third district.

5th—North of 116th Street to Harlem River.

6th—North of Harlem River to city limits.

Each district has its corps of officers, who, together with the officers of the Local Union, form the Executive Committee. This committee meets bi-monthly for the transaction of business and the discussion of methods of extending Christian Endeavor work.

There are at present 160 societies and 5500 members in this city

W. F. Stevens,
Secretary.

New York City,
January, 1894.

N. Y. POLICE SOCIETY OF CHRISTIAN ENDEAVOR.

235 West 30th Street.

The New York Christian Police Association was started in March, 1892.

In December of the same year it opened the rooms at No. 235 West 30th Street, occupying the entire first floor for meetings and reading-rooms.

Special religious services are held every Sunday at 2.30 P.M., and daily at 3 o'clock.

Saturday morning at 10.30 is a meeting for Christian workers, Bible study, prayer, and praise.

Meetings for Policemen's Children are held every Friday afternoon at 3.30.

The Police Society of Christian Endeavor was started in March, 1893. It is held every Wednesday afternoon at 3 o'clock, preceded by a half hour's singing of patriotic songs.

The New York Veteran Police Association holds its meetings here the first Wednesday of each month.

The Police Band of Prayer comprises all persons who will pledge themselves to pray daily for Policemen, and now numbers about 200 members.

J. L. SPICER,
Secretary.

NEW YORK CITY,
February, 1894.

THE Y. M. C. A.

TWENTY-THIRD STREET AND FOURTH AVENUE.

The Young Men's Christian Association of this city was organized July 16, 1852, and incorporated May 3, 1866.

The object is "the improvement of the spiritual, mental, social, and physical condition of young men." The means used are as follows :

First, Spiritual.—Evangelistic and devotional meetings, classes for the practical study of the Holy Scriptures as their teachings affect daily life, and personal Christian effort.

Second, Mental.—Libraries containing 60,266 well selected works, and reading-rooms in which 1306 reviews, magazines, and newspapers are kept on file, are accessible to members. Fifty-nine educational classes in 18 lines of study, with a total enrollment of 3168 young men in the following branches of study: free-hand, mechanical and architectural drawing; carriage drafting, steam engineering, electricity, penmanship, arithmetic, bookkeeping, phonography and typewriting,

English grammar, vocal music, German, French, Spanish, and English to German and French speaking young men.

Third, Social.—In addition to the social fellowship awakened through the spiritual, educational, and physical work, receptions are given to apprentices in the various trade schools, to students in the medical and other colleges, and to the members generally on New Year's Day, Thanksgiving Day, Christmas, and other holidays. In some Branches informal social tea is served on Sunday evening. Young men are in attendance at the Branches every evening and on Sundays to welcome strangers. In these ways our rooms are made attractive social centres for young men during their leisure hours. In four of our Branches savings funds are established. Such deposits during the year amounted to over $8700. During the past year over 15,500 different young men received friendly advice in their efforts to secure employment, more than 3500 of whom secured employment directly through our efforts.

In our Bowery Branch the dormitories contain 92 beds. Beginning with December the number of deserving men who had no other place to sleep became so large that the reading-room was provided with chairs and kept open throughout the night. More men sought entrance than could be admitted. In these two ways we furnished shelter for more than 450 men a night. During the year 1893 we provided 32,881 free lodgings and 109,541 free meals, and supplied 985 garments. In the relief work $3370 was expended for food at this Branch.

Fourth, Physical.—In seven of our Branches thoroughly equipped and well managed gymnasiums are maintained. Young men before exercising are required to submit to an examination by the physician in charge

of the gymnasium, or to bring a certificate from their family physician as to their condition. Addresses are also given on personal purity, hygiene, anatomy, physiology, first aid to the injured, and on the theory of physical training. During the summer months opportunities for open-air exercise at our athletic grounds and boat house are placed within reach of our young men. In addition to this there are a variety of clubs, such as outing, harrier, bicycle, and bowling.

The whole work is maintained by the dues of the members and voluntary contributions. As the members generally are beginning business life and receive but small salaries, the dues of the members have to be kept at a comparatively low rate.

R. R. McBURNEY,
General Secretary.

NEW YORK CITY,
February, 1894.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE CITY OF NEW YORK.

7 EAST 15TH STREET.

This was incorporated in 1873 for "the improvement of the temporal, social, mental, moral, and religious condition of the young women of the City of New York, particularly of those dependent upon their own exertions for support."

At the main building of the Association, 7 East 15th Street, the following advantages are provided for self-supporting women and those preparing for self-support: Free classes in art, book-keeping, business training,

commercial arithmetic, choir music, hand and machine sewing, physical culture, stenography, and type-writing. There are also classes in dressmaking and millinery, with moderate fees. Bible classes for women are held every Sunday at 3 P.M., and devotional meeting every Tuesday evening. It has a Free Circulating Library of more than 20,000 volumes, and a reading-room. An Employment Bureau is maintained for women of all employments except household service. There is a Needlework Department, which executes orders for sewing of all kinds, and has a salesroom for work of consignors. A Board Directory, furnishes respectable boarding places at all prices. The Association Parlor is open every evening for the use of women. Free entertainments for women are given once a month in the hall.

The Margaret Louisa Home of the Y. W. C. A. of the City of New York, 14 East 16th Street, is a temporary home, with moderate rates, for Protestant self-supporting women, except those in household service. The Restaurant, 16 East 16th Street, is for all self-supporting women.

The Association's only Branch, 1509 Broadway, has lodgings for a few women, a reading-room, Penny Provident Fund, service of song on Sundays at 4 P.M., and free classes in cooking, dressmaking, and millinery. Also occasional free evening entertainments.

The Association's summer home at Asbury Park, N. J., known as Grace Hall, is for Protestant self-supporting women, except those in household service.

MRS. B. F. WATSON,
Secretary.

NEW YORK CITY,
January, 1894.

THE PARISH HOUSE IDEA.

I am asked briefly to state the advantages of a Parish House in connection with an institutional church. It seems to me, any church seeking to deal with the problems of our modern city must be institutional, and any institutional church must have its "plant." A Parish House supplies this, and concentrates under its roof the various organizations of a church, thus lending unity to them, and of course economizing immensely the force necessary to run them. A Parish House will, in no instance, make institutions successful. If they have life and vigor enough to succeed, it will cheapen their cost, and of course help to make them mutually beneficial. It should, in my judgment, be a sort of receiving establishment for the church, the one helping and feeding the other.

W. S. Rainsford,
St. George's Rectory,
209 East 16th Street.

New York City,
December, 1893.

ST. GEORGE'S.

Eleven years ago I took charge of St. George's Church. It would not be well for me now to enter into details as to the state of collapse in which it then was. It is sufficient for my purpose to say that, in my judgment, it is easier to work successfully in a church that has absolutely collapsed than in one in a semi-collapsing condition, because all opposition to new methods is then impossible. The Church was made absolutely free. It is open every day and all day. All were invited to

attend, and no distinction whatever was made in seating people between rich and poor, my theory being that the tendency to-day is to accent those things that differentiate man from his fellow, and not lay sufficient stress on those altogether vital and permanent things which he has in common with his fellow-man. The underlying unities of human nature, revealed and declared by Jesus Christ, are the true foundation on which men's practical conceptions and concrete illustrations of social unity must depend.

All who came were invited to give, regularly and methodically. A systematic plan of envelopes was put into operation, and now all the gifts of St. George's people come in this way. Foreign and Domestic Missions and all the various works of the Church in the neighborhood and abroad are supported through offerings made by poor and rich, given at stated times in the year, and placed in envelopes which are sent to them. I wish it understood that I do not believe any portion of New York presents greater difficulties to the working of this plan than the tenement-house and boarding-house region in which St. George's Church is situated. Many of the communicants of St. George's change their address more than once in the year; yet by thoroughly systematizing this plan, and by keeping up through volunteer and paid secretaries a steady communication with all the poorer members of the Church, a large sum of money is willingly given, and the people are taught that giving is part of the worship of Almighty God.

Our whole idea has been to make the people feel that the Church was meant to supplement their life, by making their sky more blue and their work less dreary. All our organizations have for their object the bringing of the classes living in the immediate neighborhood into

touch with each other. We have Industrial Schools for the boys and girls; Drill and Gymnastics for the boys past fourteen; Dancing and Gymnastics for the girls. There are the usual sewing, cooking, dressmaking classes, and a kitchen-garden. The King's Daughters and the Girls' Friendly number more than 700 young working-women, and the help these girls give and the aid and the money they bring to the Church are most surprising. We have a large building next the Church, which is the headquarters of our parish organizations, and in addition we have active centres of mission work in Avenue A and in Stanton Street.

Perhaps before anything else we are anxious to begin with those we reach while they are very young. All experience leads me to believe that once manhood or womanhood has been attained, you can do very little for your neighbors. The thing is to reach them while little children. Ten years ago I started one of the first Kindergartens, I think *the* first on the East side of New York. All the little children—we have over 2000 in the Sunday-schools—are, so far as possible, taught from the black-board and after Kindergarten methods.

Looking to the future, I am very sure that the common-sense of the Christian community will soon universally recognize the fact, that it is among the people whose homes are mean and sordid, and on whose already burdened shoulders the weight of life wearily hangs, that we shall place the large, beautiful, and well-served churches, the best preaching, the best music, and the best care. This is nothing less than an absolute reversal of the present church polity in this or any other city.

W. S. Rainsford.

New York City,
December, 1893.

MADISON SQUARE CHURCH HOUSE.

430 Third Avenue.

The institution known by this name originated as a mission established by the Madison Square Church on Third Avenue, between Thirty-second and Thirty-third Streets, in the autumn of 1886. At its inception this enterprise was confined to the distinctively religious work centring in the daily Gospel meetings and to the maintenance of a small lodging-house in the upper stories of the building occupied. The gradual expansion of the work soon made it evident that larger quarters were desirable, and in May, 1891, the mission was transferred to the present "Church House," a five-story building at the corner of Third Avenue and Thirtieth Street, which is rented by the church. In the audience room on the lower floor are held the Gospel services, the Bible classes, and the weekly mothers' meetings. On the second floor there are accommodations for Kindergarten and Kitchen Garden classes and for a Boys' Club. The three upper stories are devoted to lodging-house purposes. There has also been successfully maintained in connection with the mission a Bureau of Information, designed to aid those in search of employment in securing positions. The Bureau has been conducted entirely by the ladies of the Madison Square Church, and, in general, the ready co-operation of members of the supporting church in all that has been done, whether in the capacity of speakers at the Gospel meetings or directors of the various classes or assistants of the Missionary in her work of visitation among the families of the neighborhood, has been a marked feature of this undertaking. With the opening of new lines of philanthropic endeavor the emphasis has not been withdrawn from the Gospel

services, which remain the central feature of the work, giving tone to all the other interests which have clustered about them.

CHAUNCEY W. GOODRICH.

NEW YORK CITY,
February, 1894.

THE COLLEGIATE REFORMED CHURCH.

POPULARLY KNOWN AS THE MARBLE COLLEGIATE CHURCH, FIFTH AVENUE AND TWENTY-NINTH STREET.

This Church is a part of the Collegiate Church, the proper title of which is "The Reformed Protestant Dutch Church of the City of New York." It is the Church of the Reformation in Holland, Presbyterian in its government, Calvinistic in doctrine, and was transplanted to this country with the earliest Holland settlers on Manhattan Island. In its definite organization, with an ordained minister and the use of the sacraments, it is the most ancient Protestant Church on this continent. Domine Jonas Michaelius was the first minister, beginning his pastorate in 1628.

The Collegiate Church has an endowment, which enables it to continue and extend its work, even where the immediate environment of a congregation is unfavorable to the support of churches. There are four churches and four missions, served by twelve ordained ministers, besides a parochial school, the most ancient in the country.

The Marble Collegiate Church resists the tendency to the migration of churches to the upper part of Manhattan

Island. In the part of the city between Fourteenth Street and Fortieth Street the population steadily increases and the number of churches decreases. The up-town district, to which the churches are removing, has less people, and these are, on the average, more intelligent and religious than the population which these churches are forsaking.

A corps of ministers, large enough to care for and extend the work, is actively engaged in preaching, teaching, visiting, and fostering every beneficent activity. Three pastors have their hands full of work—David James Burrell, D.D., Palmer S. Hulbert, and Alfred E. Myers. Each of these has his own department of labor.

The public is systematically and extensively invited. Several thousands of Calendars, containing notices of all services, and subjects of sermons, addresses, and meetings, and always including warm words of invitation, are distributed weekly with discriminating care to the hotels, apartment and boarding-houses, schools of medicine, dentistry, law, and art. Across the top of the front page of each is the legend, "Free Seats for Guests of this House."

A welcome is extended to all who come. Strangers are not kept waiting. One of the pastors is always at the main entrance as the people enter, to welcome and seek acquaintance with new-comers. The pastors tarry in the auditory at the close of each service, to speak with all who desire.

There is a combination of pew rentals with hospitality. Pew-holders regard their occupancy of pews as subject to the claims of hospitality. Many notify the ushers of available sittings in their pews. The spectacle of an armed guard over a nearly empty pew is not seen.

There is a free use of literature. The weekly Calendar

is given by an usher to each person entering the Church. At the evening service a sermon recently preached by Dr. Burrell is attached to the Calendar. People in this way receive and carry home with them religious reading, many of whom would reject a tract containing the same truths.

There are many organizations at work, and one Mission Sunday-school, organized by the Marble Collegiate Chapter of the Brotherhood of Andrew and Philip, and by these young men conducted and taught in co-operation with members of the Christian Endeavor Society of this Church. ALFRED E. MYERS.

NEW YORK CITY,
February, 1894.

GRACE CHURCH.

BROADWAY.

Grace Church employs five clergymen, three deaconesses, two other women helpers, and a trained nurse. Its practical activities are centred for the most part in four separate buildings—Grace House, Grace Chapel, Grace Mission, and Grace Memorial House—and are grouped in twelve departments. I. *The Religious Instruction of the Young*, effected in two Sunday-schools, having more than one thousand scholars. II. *Missions at Home and Abroad.* The city committee is specially interested in almshouses, hospitals, and other public institutions. III. *Industrial Education.* The Industrial School teaches five hundred girls and fifty boys plain sewing. Advanced pupils are taught by expert teachers the Kirkwood system of cutting out and the use of the sewing-machine. Boys learn the elements of carpentry, and also modelling and free-hand drawing. St. Agnes' Guild instructs older girls in embroidery, dressmaking, and millinery.

IV. *Industrial Employment.* The Benevolent Society employs needy women to make garments for asylums and charities. It also sells coal at cost. Grace Parish Laundry, which is self-supporting, supplements this work. V. *Care of the Sick and Needy.* St. Luke's Association cares for the sick poor, and when necessary provides decent burial. Its physician makes visits and holds a clinic twice each week. The Association manages a diet kitchen. The Clothing Depository sells, at a small price, new or worn garments given by parishioners. VI. *Care of Little Children.* The Day Nursery is one of the oldest and has the largest membership in the country. It inhabits a commodious house, built for its use, and provides a Kindergarten. There is a second Kindergarten at Grace Mission. VII. *Visitation of Neighborhoods.* VIII. *Visitation of Prisoners.* IX. *Promotion of Temperance*, carried on in branches of the Church Temperance Society among boys, women, and girls. X. *Friendly Societies.* There are two men's clubs for social intercourse and sick benefits ; a boys' club, with classes in joinery and gymnastics ; various women's meetings, and a branch of the Girls' Friendly Society. The Penny Provident Fund has more than four hundred depositors. XI. *Libraries and Reading-Rooms*, containing over twenty-five hundred books and about fifty current periodicals. XII. *Fresh-Air Work.* During the summer the work of the Day Nursery is transferred to Grace-House-by-the-Sea, Far Rockaway, and hundreds of beneficiaries are sent there and into the country for periods varying from three months to one day. For further information see the Parish Year-Book.

Wm. R. Huntington,
Grace Church Rectory.

New York City,
December, 1893.

THE NEW YORK BAPTIST MISSION.

105 East 22d Street.

This Mission was organized October 20, 1892, and incorporated April 17, 1893. It is doing religious and philanthropic work in New York City among Americans at nine points, Germans at four points, Italians at three points, Jews at two points, Swedes at one, Chinese at one. Its largest work is at the Mariners' Temple Church, corner of Oliver and Henry Streets; here it has a Church which is open every night in the week, where preaching services are held in the English, Jewish, German, and Italian languages. A well organized Dispensary is conducted by three physicians; a Kindergarten is held mornings and afternoons of week days. There is a Boys' Reading-Room and Brigade Company; a Mothers' Meeting and Industrial School for Gentile girls; another for Jewish girls; flower and fruit missions; a large ice fountain in the summer time and coffee stand in the winter time, at which coffee is sold with a piece of bread at one cent a cup; and other forms of benevolence. The Society maintains during the summer months Gospel carriage meetings in different parts of the city.

M. B. Denning,
Secretary.

New York City,
February, 1894.

THE NEW YORK CITY MISSION AND TRACT SOCIETY.

105 East 22d Street.

This Society was organized under its present name, December 14, 1864. It is the outgrowth of the New York City Tract Society, which began its work in 1825,

with its field, New York south of Fourteenth Street. Its object is to work on evangelical, but undenominational, lines among the poor of all races and creeds, and to establish and maintain churches for the people.

It maintains Sunday-school work and preaching services in several languages. Its churches are: Olivet Memorial, 63 Second Street; De Witt Memorial, 280 Rivington Street; Broome Street Tabernacle, 395 Broome Street; and the Italian Church, 155 Worth Street. Along sociological, philanthropic, educational, and religious lines, its trained and experienced workers labor for the welfare of mankind.

In close co-operation with its work is the Woman's Branch of the New York City Mission, under the direction of Mrs. Lucy Bainbridge, who sends into the homes of the people more than forty missionaries and trained nurses, who in a multitude of ways are laboring to alleviate suffering and to uplift humanity.

The New York City Mission Monthly is published monthly at 105 East 22d Street, New York. $1.00 per annum.

A. H. McKINNEY.

NEW YORK CITY,
February, 1894.

THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

OFFICE, 38 BLEECKER STREET.

The New York Protestant Episcopal City Mission Society has a staff of eleven clergymen and several laymen; these clergy are each in charge of some mission chapel or public institution, hospital, asylum, or prison, where they devote their time to the spiritual wants of

their cure. There is in connection with prison work a lady who devotes her time to investigating cases of women and girls who are arrested for a first offence. The result is that she is often enabled to present such ameliorating facts that the sentence is lightened, or such positive facts as entirely relieve the prisoner from the accusation. And then her work begins. Every girl needs clothes, a home, work, and these are furnished from a special fund. Advance rent is paid; fare, if the girl lives away from the city. The "St. Barnabas Home" is a branch of the work and provides a shelter for homeless women and children during the time a permanent home is being procured. The Mission Chapel of the Messiah in Ninety-fifth Street, of St. Ambrose in Thompson Street, and the God's Providence Mission in Broome Street, are doing a work amongst the poor in the upper and lower parts of the city, where great need of such chapels exists. At the Alms House on Blackwell's Island and at Bellevue are beautiful chapels owned by the Society and ministering to God's poor.

JOHN H. BOYNTON,
General Agent.

NEW YORK CITY,
February, 1894.

THE BROTHERHOOD OF CHRISTIAN UNITY.

194 CHURCH STREET.

The object of this Society is not to work directly for organic unity among the churches, but to promote the spirit of unity out of which alone a true and permanent union can grow. It has no constitution, but only a Form of Enrollment, as follows:

For the purpose of uniting with all who desire to serve God and their fellow-men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity.

The motto of the Society is "Love your neighbor and respect his beliefs." The Brotherhood originated from a suggestion made by a layman, Mr. Theodore F. Seward, at a union meeting held at Orange, N. J., in April, 1891. It has two aims, and leads to two results: (1) It supplies through its form of enrollment a basis upon which all who desire to follow Christ in serving God and their fellow-men will constitute a recognized Brotherhood in any part of the world. The enrollment was accepted at the Parliament of Religions as "a suitable bond with which to begin the federation of the world upon a Christian basis." (2) The formula is a Board of Union for practical work in any city, town, or community. When more fully developed the Brotherhood will undoubtedly become the medium through which the best elements of every community will be organized for every form of general usefulness,—for solving the saloon problem, for the purification of politics, the sustaining of hospitals, orphan asylums, etc. For information address 194 Church Street, New York.

THEODORE F. SEWARD,
President.

NEW YORK CITY,
February, 1894.

EVANGELICAL ALLIANCE.

105 EAST 22D STREET.

The Evangelical Alliance is a world organization, which was formed in London in 1846. Its principal objects are to cultivate Christian union and co-operation,

and to promote religious liberty. It has intervened for the relief of Protestants, Roman Catholics, and Jews, who were being persecuted for conscience' sake.

The United States branch of the Alliance was organized in 1867. While it is in full sympathy with the European branches and heartily co-operates with them in all efforts to arrest religious persecution, it lays special emphasis on the duty of the churches to co-operate in solving the great social problems of the times. It holds that the principles of Christ's Gospel contain the only solution of those problems, and that the churches must find that solution by applying those principles to the entire life of the community.

In his first great commandment Christ pointed out the way of salvation for the individual. In His second great commandment He pointed out the way of salvation for society.

The churches have failed to see that it is as truly a part of their mission to bring men into right relations with each other by inculcating and exemplifying the second law, as it is to bring individuals into right relations with God by inculcating and exemplifying the first. The churches have therefore failed to accomplish their social mission. It is the chief aim of the Evangelical Alliance for the United States to aid the churches to see their social mission and to enlist their co-operation with each other in its accomplishment.

JOSIAH STRONG,
Secretary.

NEW YORK CITY,
February, 1894.

THE CITY VIGILANCE LEAGUE.

105 East 22d Street.

The League is an attempt to give organic expression to the truth of the motto that Eternal Vigilance is the price of liberty. Its origin dates primarily from the condition of public feeling excited by the presentment of the March Grand Jury of 1892. There evinced itself at that time a widespread conviction, particularly among our young men of more earnest temper, that there is a great deal in our city needing to be done for its purification, and a great deal in which it is incumbent upon our young men to have an active share. The feeling was one that showed itself without distinction of political or religious affiliation, and the movement has been, from the start, purely unsectarian and non-partisan. Protestants, Catholics, and Hebrews, Republicans, Democrats, and Prohibitionists, mingle harmoniously in its councils and co-operate in its work. In the inception of the enterprise there was more sense of the need of effort than clear perception as to the precise line along which effort required to be put forth. If at the outset the governing aim was to ferret out official delinquency, that has, to a considerable degree, given place to the more substantial purpose of coming into touch with all that our municipal government and our municipal life represent, and of making a study of the special conditions, moral, social, political, and industrial, as they are variously evinced in the different quarters of the town. To this end we have divided the city into thirty sections on the lines upon which it is distributed into its thirty assembly districts, and have further subdivided it into small portions identical with the existing election districts. Each of the former has its leader, and thirty leaders, in conjunction with a president and secretary, compose the execu-

tive board ; the entire League being made of these and the 1137 men that severally represent the same number of election districts. This is the scheme of organization which by slow and careful process is being converted into accomplished fact. Our supreme object is to bring upon the shoulders of each member a pressure of civic responsibility in order to develop in each an impulse of civic loyalty ; well aware that a man's interest is enlisted only in the cause to which he gives his hand and his thought. Pursuant to this end the executive board is making it its constant study to give each member of the League something to do, some aspect of municipal life to observe, some problem to solve, some instance of official competency or incompetency, fidelity or criminality, with which to make himself acquainted. One of the most earnest and positive features of the movement has to do with coming into close and personal relations with elements of our population that have as yet scarcely been reached save by the saloon-keeper and the ward politician. Even in what are considered to be the more degraded districts of the city there is a large number of people who believe in and desire better municipal conditions, but who hardly suspect one another's existence, and so have no adequate conception of their own possible strength. A monthly journal, *The City Vigilant*, is issued, whose object is to draw still more closely the bonds of federation which subsist among the Leaguers, to acquaint the members of the several districts with what is being accomplished in other portions of the town, and to serve as an avenue of impulse and instruction to the membership of the League and to all who sympathize with the League's spirit and aim.

C. H. PARKHURST,
President.

NEW YORK CITY,
April, 1894.

THE NATIONAL CIVIL-SERVICE REFORM LEAGUE.

The rapid growth in the Civil Service of the National Government and of the governments of the several States, long ago attracted the serious attention of thoughtful observers, accompanied as it was by an increasing tendency to regard all appointments as naturally political and the perquisite of the party, faction, or individual in the ascendant. This resulted in two serious evils : first, selection for positions of those who had no special fitness for them, and who often were conspicuously unfit ; second, combinations of office-holders to control nominating conventions and electoral bodies, thus precluding an adequate expression of public opinion in regard to candidates and policies.

Following a successful English precedent, the Hon. Thomas A. Jenckes, of Rhode Island, in 1867, introduced into Congress a bill providing for a system of selection and appointment according to merit. The debate thus opened, in which the Hon. George William Curtis took the leading part, resulted a few years later in the appointment of a Civil Service Commission, of which Mr. Curtis was the chairman. This Commission prepared rules, which were put into practice in certain leading offices, and also made two valuable reports. The most important demonstrative work of this period was performed under the direction of Silas W. Burt, in the New York Custom House, and Thomas L. James and the late Henry G. Pearson, in the New York Post Office.

But Congress failed to give the Commission the requisite support, and General Grant formally abandoned the work. The evils previously complained of increased until, in response to the need of the time, a reform association was started in New York, about 1876. After a

few meetings this association became wholly somnolent. In 1880, however, it was revived as an active organization under the presidency of Mr. Curtis. Other associations were formed in Brooklyn, Boston, Philadelphia, Buffalo, and elsewhere, and in August, 1881, delegates from these various associations met in Newport, R. I., and organized the "National Civil-Service Reform League," which has since continued as a militant body, first under the presidency of Mr. Curtis, and now under that of the Hon. Carl Schurz.

Public discussion was aroused and stimulated; a reform bill prepared by the New York Association and advocated by the League, became a law in 1883. This was followed by a law in New York State and one in Massachusetts, and other minor enactments.

The places in the national service covered by the rules (which provided for a system of competitive examinations, selection from among the highest, and appointment on probation to test practical fitness), at first numbering about 13,000, have been gradually increased to more than three times that number, and are growing from year to year. In Massachusetts the new system has become firmly established, but in New York it is in a very unsatisfactory condition.

The work of the League has only been begun, and its members look forward to a long period of active warfare before it shall be completed.

WILLIAM POTTS,
Secretary.

NEW YORK,
January, 1894.

CENTRAL COMMITTEE OF THE BARON DE HIRSCH FUND.

EXECUTIVE OFFICE, No. 45 BROADWAY, ROOM 89.

Our Mechanical Schools are located at No. 225-227 East 9th Street. We teach carpentry, joining, turning and carving, in wood ; plumbing and gas-fitting, house, sign, and ornamental painting, and machine and other work in metal. Our course, which is an entirely free one, is for six months, which enables the graduates to become assistants or helpers in the various branches, from which they can become self-supporting. The day and night school average about sixty pupils each. The hours for tuition are : day school, from 9 A.M. to 4 P.M. ; night school, from 7.30 to 10. The school is open five days each week.

We have English day classes, located corner of East Broadway and Jefferson Street, for children of school age, whom we prepare for the public schools. The teachers are all Normal College graduates, and the teaching is based upon the same lines as are employed in the public schools. We transfer about 1000 of our pupils to the public schools each year.

The children all come to us without any knowledge of the English language, and in an extraordinarily short space of time are made fairly familiar with it, and always to the extent of enabling them to enter the higher classes of the primary department. The present attendance of this school is 585, and we have five sessions a week.

In our evening English classes we teach about the same number of pupils, men and women who work during the day in shops. These classes are for the accommodation of those who are not able to enter the public

evening schools, whose sessions last but a few months, while our schools continue open throughout the year, except one month during the summer. The teachers of these evening classes have licenses to teach from the Board of Education of this city.

We also have a class of about 30 gentlemen, who are teachers of Hebrew, and who have hitherto taught their scholars to translate from the Hebrew into "Jargon" (Jewish-German), but with the knowledge of English they have attained in our class, they are now able to teach their pupils to translate in good English, and thereby Americanize them to the fullest extent in their power. All the pupils in our several schools are exclusively Russians and Roumanians who have recently arrived in this country. We use as a text-book in these schools the Declaration of Independence and the Constitution of the United States, translated in parallel columns into Hebrew, German, and "Jargon," to enable them to familiarize themselves with the exact meaning of every word, and which they comprehend thoroughly.

The English school opens each day with the Salutation to the Flag, wherein in the most solemn manner they "pledge allegiance to my Flag and the Republic for which it stands—one Nation, indivisible, with liberty and justice for all; we give our hands and our hearts to our Country—one country, one language, one flag."

A. S. Solomons,
General Agent.

New York City,
January, 1894.

HEBREW TECHNICAL INSTITUTE.

36 Stuyvesant St.

The Hebrew Technical Institute prepares poor Jewish boys for productive pursuits involving manual labor. Regular trades are not taught, but the three years' course furnishes a thorough training in all the work essential to a successful career as a mechanic, draughtsman, or machinist. Experience has shown that the graduates are able to acquire the special manipulations of their regular trades all the more successfully when their preliminary training has not been too highly specialized. In beginning, shop instruction alone was given to boys in regular attendance at public schools. Since this so limited the hours of instruction that the apparatus could only be half utilized, the curriculum was extended to include regular grammar-school subjects, and the literary and practical classes were so dovetailed that the shops could be used continuously. Average grade of admission, spring term of the Fourth Grammar-School grade ; average age at entrance, thirteen years ; at graduation, sixteen years. The institution is exclusively secular. Branches taught: English reading and writing, arithmetic, algebra, elementary geometry, geography and natural history, physics, drawing, draughting, electrical measurement and construction, wood-working, (joinery, carving, pattern-making), metal-working (at bench and lathe), die-sinking.

The course extends over three years, forty-six weeks of instruction per year, thirty-nine hours per week. There are nine teachers and 165 pupils at present. During ten years 797 boys were admitted, including those now at school ; 143 of these graduated after completing full course. About 70 per cent. of the graduates

are now in lucrative technical employment, but this percentage was higher before the present commercial depression : some of these graduates are occupying responsible positions as foremen, or are running their own shops.

The instruction is virtually free, and warm lunches are furnished at a nominal charge, but pecuniary assistance has only been afforded in isolated cases of extreme need. The cost of maintenance averages $20,000 per annum, which sum is obtained by the voluntary contributions of "patrons and members" and of certain Hebrew Charitable Societies.

MORRIS LOEB

NEW YORK CITY,
January, 1894.

INDUSTRIAL SCHOOLS OF THE CHILDREN'S AID SOCIETY.

As a simple, practical measure, to save from vice the children of the poor, nothing equals the Industrial Schools.

Though the public schools are open to all, experience has taught that vast numbers of children are so ill-clothed and destitute that they are ashamed to attend those places of instruction ; or, their mothers are obliged to employ them during parts of the day ; or, they are begging ; or, engaged in street occupations, and will not attend ; or, if they do, attend very irregularly. Very many are playing about the docks or idling in the streets. The children of the ignorant and helpless foreigners who crowd into the tenements in the Russian, Polish, Bohemian, and Italian quarters of our city must be taught our language ; they must be trained to be clean, obedient to authority, industrious and truthful, and must be instructed in the elements of an English

education. The ignorance, dirt, and poverty of thousands of these children prevent their attendance at the public schools of the city; and but for our industrial schools and others similar, they would be left neglected.

At the present time the Children's Aid Society has under its charge twenty-one industrial schools and twelve night schools. The daily average attendance is 6100, and during the year over 11,000 children were brought under these reforming influences In addition to the primary-school work required by the Board of Education of the city, much attention is given to industrial training adapted to the needs of these children. Classes in carpentry, wood-carving, type-setting, clay-modelling and drawing have been taught, and in nearly all the schools are kindergartens, kitchen-training and cooking classes, besides sewing and dress-making classes. The salaries of the instructors in these manual-training classes, and the cost of the school meals, so necessary to these half-starved children, are paid through the contributions of some of the prominent men and women of our city who are interested in the work. Several of the schools are greatly in need of such help, and of the friendly interest of volunteers and visitors.

C. Loring Brace,
Secretary.

New York City,
February, 1894.

THE NEW YORK TRADE SCHOOL.

First Ave., bet. 67th. & 68th. Sts.

This school was founded in 1881, by the late Col. Richard T. Auchmuty. The purpose of the school is to afford instruction to young men in certain trades; also to give to young men already in those trades an opportunity to improve themselves. The instruction is both

practical and scientific. The students acquire manual skill as well as explanations why work should be done in a certain way. Skilled mechanics are employed as instructors and each student receives individual instruction.

At present the trades taught are plumbing, bricklaying, plastering, carpentry, blacksmith's work, stone-cutting; house, sign, and fresco painting; and printing. The classes are limited to young men between sixteen and twenty-three years of age.

The school session extends over a period of six months, beginning each year in October. Evening instruction is given on Monday, Wednesday, and Friday, from 7 to 9.30 o'clock, and day instruction on every week day from 8 A.M. to 4 P.M. The attendance is not only local, but national. While the evening classes are attended principally by young men who reside in New York, the students of the day classes come from all parts of the United States and from Canada. The first year the attendance was 30. The past four years the average yearly attendance has been more than 500. Since the school was established, there has been a total attendance of 4600 students.

The school is not a money-making institution. While a moderate fee is charged for tuition, the receipts from students do not equal the expenses by a large amount. The deficiency is met by an income from endowments that have been given to the school by its founder, and by J. Pierpont Morgan. The school was incorporated in 1892, and is managed by a board of seven trustees. A descriptive prospectus is issued yearly, and visitors are always welcome to inspect the school.

H. V. BRILL.
Manager.

NEW YORK CITY.
January 1, 1894.

TEACHERS COLLEGE.

9 UNIVERSITY PLACE.

The Teachers College, although a purely educational institution, chartered under the Regents of the University of the State of New York, and affiliated with the university system of Columbia, may be reckoned as among the influences making towards the sociological betterment of the city. Founded at first merely as a philanthropic enterprise, it attempted only the solution of the problem of industrial education,—a problem that formulated itself in the words of Dr. Washington Gladden, "There is too much training of men to get a living by their wits and not enough to get a living by their hands." This end the promoters of the College have never lost sight of; but the means to this end have widened with experience. It was found that to train a hundred teachers was of more value to the cause than to teach ten thousand children. To train teachers, therefore, able to introduce manual training and all that manual training means, as an integral part of school work, the College holds to be one of the shortest and surest roads to social reform. Teachers trained by the College are now found not only in the public and private schools throughout the country, but in the mission schools, free kindergartens, industrial schools, boys' and girls' clubs of New York City. The budget of the College for 1893–1894 was $69,000; of this $37,000 was earned, and the remainder supplied by the donations of the people of Greater New York who believe in the College as a live force in the field of enlightened philanthropy. In October, 1894, the College will remove to its new building on 120th Street near the Boulevard.

WALTER L. HERVEY,
President.

NEW YORK CITY.
December, 1893.

NEW YORK KINDERGARTEN ASSOCIATION.

105 East 22d Street.

The New York Kindergarten Association was started (at the suggestion of Mr. Daniel S. Remsen) at a conference held on the 14th of May, 1889, in response to a call signed by David G. Wylie, Leighton Williams, Richard Watson Gilder, E. Winchester Donald, Angeline Brooks, and Daniel S. Remsen. The Association opened its first kindergarten in March, 1890, and now—in January, 1894—has charge of fourteen kindergartens, supported by various associations and private individuals, and by the general funds of the Society obtained by annual dues, life memberships, special donations, and the proceeds of entertainments. The Association, also, has been an important factor in the adoption of the kindergarten system by the Board of Education of the City of New York, and at its recent annual meeting, the President of the Board stated that "the Board now maintains, successfully, kindergartens in seven of the schools under its jurisdiction," and expects to add eight more, in the course of next spring, making fifteen in all during the present school year.

R. W. Gilder.

New York City,
January, 1894.

NEW YORK KINDERGARTENS.

Abigail School and Kindergarten, 242 Spring Street.

Beth-El Society of Personal Service, 355 East 62d Street.

Kindergarten of the Children's Aid Society, 156 Leonard Street, and several others.

Cherry Street Kindergarten, 340 Cherry Street.

Children's Charitable Union, 70 Avenue D.

École Française Gratuite, 69 South Washington Sq.

Emanu-El Sisterhood for Personal Service, 159 East 74th Street.

Free German School, 140 East 4th Street.

Free Kindergarten Association of Harlem, No. 1 Kind'g'n. 2248 First Avenue, between 115th and 116th Streets.

East Side House Ass'n. Kindergarten, in Webster Free Library Building, East 78th Street, near East River.

Kindergarten of the King's Daughters of Lexington Avenue Baptist Church, No. 131 East 109th Street.

Ahawath Chesed Sisterhood of Personal Service Kindergarten, 71 East 3d Street.

Free Kindergarten of All Souls' Church, 70th Street, East of Lexington Avenue.

Free Kindergarten of Central Presbyterian Church, 454 West 42d Street.

Free Kindergarten of St. John's Chapel, Varick Street, near Beach.

Hebrew Free School Association of the City of New York, Hebrew Institute, corner East Broadway and Jefferson Street.

Kindergarten and Kitchen Garden of Madison Square Presbyterian Church, corner of Third Avenue and 30th Street.

Kindergarten of St. George's Avenue A Mission, 253 Avenue A.

Kindergarten of St. George's Chapel, 130 Stanton Street.

Kindergarten of Shearith Israel Congregation, 5 West 19th Street.

Mission School and Kindergarten of All Souls' Unitarian Church, 213 East 21st Street.

New York Bible and Fruit Mission, 416 East 26th Street.

New York Foundling Hospital maintains St. John's Kindergarten, 175 East 68th Street.

New York Kindergarten Association, 105 East 22d Street ; No. 1, 351 East 53d Street, and many others ; No. 2, northwest corner 63d Street and First Avenue.

St. Andrew's Free Kindergarten, 2067 Fifth Avenue.

St. Bartholomew's Kindergarten, 209 East 42d Street.

St. James's Free Kindergarten, Madison Avenue and 71st Street.

St. Mary's Kindergarten, 438 Grand Street.

Salle D'Asîle et École Primaire, 2 South Fifth Avenue.

Shaaray Tefilla Sisterhood Kindergarten, 127 West 44th Street.

Silver Cross Kindergarten, 2249 Second Avenue.

Temple Israel Sisterhood Kindergarten, Northwest corner 125th Street and Fifth Avenue.

Trinity Church Association Kindergarten, 209 Fulton Street.

United Relief Works of Society for Ethical Culture, 109 West 54th Street.

Wilson Industrial School, Kindergarten and Kitchen Garden, 125 St. Mark s Place.

Neighborhood Guild Kindergarten, 146 Forsyth Street.

UNIVERSITY EXTENSION IN THE UNITED STATES.

Two hundred Local Centres, 3000 lectures yearly, and a total attendance of 60,000 to 80,000, represent what has been accomplished in the last three years in one form

of adult education in the United States. The system of instruction, known as University Extension, was started on this side, in conscious imitation of English methods, by Provost William Pepper, of the University of Pennsylvania. A Society was founded in June, 1890, with a governing committee made up of representatives of leading Universities. The advantages of the Society were clearly formulated to include the widest possible dissemination of information in regard to University Extension, and full co-operation with all local bodies in the introduction of the system and a general supervision and direction of the work throughout the country.

The plan of instruction includes courses of six or twelve lectures on some narrow field of history, literature, or science, with accompanying classes, paper work, reference reading, and examinations. The standard of the work is of University grade. The lectures are by University men, and the instruction is in accordance with University methods. Whatever is merely popular has been carefully avoided by the governing body, which aims to give fullest opportunity for real study, for those engaged for the greater part of their time in the active affairs of life. The local management of the lectures is in the hands of a committee, usually the members representative of every class and occupation in the community. The members of these committees are carefully trained to a proper conception of the movement, and are encouraged to co-operate with the Universities in maintaining the high standard of the work. That there is a wide field for such effort, and that the system thus briefly described goes far to satisfy the need, is proved by the results of the past three years. When Dr. Edmund J. James was chosen President of the American Society, a beginning had just been made in the formation of Local

Centres, which numbered during that year a total of twenty-three, at which some 300 lectures were given to an estimated attendance of 10,000 or 12,000 people. The second season witnessed a growth measured by the establishment of sixty Centres, with a like increase in the number of lectures and students. During the third year still further progress was made, until under the direct management of the Philadelphia office, Centres were formed and conducted, not only in Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and West Virginia, but also in the leading cities of New England. Through the circuit, or "the union of five or six towns, joining and engaging the same lecturer," towns most distant from University centres, have enjoyed the advantages of the system, and even villages of a few hundred inhabitants have secured these courses.

In addition to the winter lectures at the centres, the American Society has entered upon two lines of educational activity. The first is the formation of classes of from twenty to fifty members each, under the direction of its lecturers, engaged for the study of history or literature, through consecutive periods of from three to six months. These classes are intended to supplement the work of the "local centre" proper, and in places where conditions would not admit of the formation of a Centre, to supply as far as possible its place. The second is the Summer Meeting, which was started in Philadelphia, in 1893, where courses were given during four weeks by some of the most eminent professors of Harvard, Johns Hopkins, Cornell, and Pennsylvania. The lectures at the Summer Meeting conform with the work recommended through the year, in a logical sequence of study, upon the successful completion of which a certificate is granted.

The peculiar conditions of adult education have demanded not only scholarship and pedagogical ability, but a special acquaintance with the best methods as developed during a score of years. To give this necessary knowledge the American Society organized, a year ago in Philadelphia, a Seminary for the training of University Extension lecturers, with a score of teachers drawn from the faculties of neighboring colleges. The Seminary is distinctly a place for advanced study, and has recorded among its members graduates of the leading American Universities, who secure through it not only the special training necessary for University Extension teaching, but also a broad training in the history, theory, and practice of education.

From Philadelphia the movement has spread to all parts of the United States. In Massachusetts a committee of leading college men is acting in co-operation with the American Society. In Rhode Island Brown University has organized many centres. In Connecticut reprerentatives of Yale, Wesleyan, Trinity, and Hartford Theological are on the executive committee of the State branch of the American Society. In New York the University of the State, through its secretary, Mr. Melvil Dewey, has arranged for Extension lectures in about twenty important towns and cities. Rutgers College, as the agricultural institution of New Jersey, has offered especially scientific courses for the farmers of that State. The Universities of Wisconsin, Indiana, Kansas, Michigan, and California have done much for their respective cities. Chicago University has made for University Extension a special department, under the present active management of Professor Nathaniel P. Butler, Jr. The annual conferences in Philadelphia, during the Christmas holidays, have been important features of the movement,

while last summer the first World's Congress on University Extension was held in August at Chicago.

The literature of the American Society is now abundant. The best single volume is *James's Handbook of University Extension. The Proceedings of the National Conference* in Philadelphia contains much interesting matter. The American Society publishes in addition *University Extension*, a monthly journal with reports of the movement in all parts of the world, and also a *University Extension Bulletin*, which is issued fortnightly, especially for the members of its own centres. Chicago University publishes the *University Extension World.* Those interested in the development of the movement in England can get full information from the *University Extension Gazette*, of Oxford, and the *London University Extension Journal*, edited under the management of Dr. R. D. Roberts, of Charterhouse Square, London.

EDMUND J. JAMES.

UNIVERSITY OF PENNSYLVANIA,
January, 1894.

THE ITALIAN BENEVOLENT SOCIETY.

20 VARICK PLACE, NEW YORK.

The Italian Benevolent Society was constituted in 1881 and incorporated on the 18th day of September, 1882, in the State, city, and county of New York. Its purpose is to assist the Italians in this country, and to improve their moral and material condition, inciting them to an active and industrious life. It procures work for the unemployed, relieves those who are in want, either by money or by eatables and clothing, and maintains in

its house those who have no lodgings and no means of living. The Society has no means of its own ; all that it gives to the poor consists of the donations of charitable people, of the annual tax of $3, paid by the members, and of the proceeds of a picnic given every year on the 20th of September. The officers of the Society are a president, three vice-presidents, two secretaries, a treasurer, twelve aldermen, and three trustees, who are elected annually.

This Society is very useful to the Italian colony, and all its services are gratuitous. Thousands of poor are relieved during the year, and especially in this period of general distress. The Society distributes every day, in its house, 150 meals and about forty tickets for lodgings, besides supporting a score of families.

LOUIS V. FUGAZY.

NEW YORK CITY,
February, 1894.

SOCIÉTÉ FRANÇAISE DE BIENFAISANCE.

320-322 WEST 34TH STREET, NEW YORK.

La Société Française de Bienfaisance de New York, fondée en 1809, a pour but de venir en aide aux Français et descendants de Français qui se trouvent dans le besoin.

Elle distribue des secours en argent et en nature (vêtements, pain, viande, charbons, etc.). Elle place les ouvriers sans ouvrage. Elle fait visiter gratuitement par ses médecins les malades nécessiteux, et donne à ces derniers les médicaments nécessaires. Elle rapatrie les

vieillards, les veuves et les enfants. Elle protège les émigrants Français, les aide à se placer et les dirige dans l'intérieur. Elle donne asîle pour la nuit aux pauvres sans abri, et leur fournit les repas. Elle tient un dispensaire ouvert tous les jours à deux heures (excepté le dimanche), où les pauvres reçoivent gratuitement des consultations et des médicaments. Les Médecins qui le dirigent parlent français, italien, espagnol, anglais et allemand ; le service est fait par les Sœurs Merianites de Ste-Croix. L'hôpital est doté d'une salle d'opération, et d'un ascenseur pour le service des malades et peut répondre maintenant à tous les besoins de la colonie Française, et rivaliser avec les hôpitaux les mieux outillés de la Ville de New York.

THE TRAVELLERS' AID SOCIETY.

The Protective work under the name of "The Travellers' Aid" was established in New York in 1885.

This Society works in connection with others of a similar nature, in several of our large cities, by protecting young women on their arrival as strangers in a foreign land, by directing them to respectable lodgings, and by assisting them in every possible way.

Our agents are generally notified of expected arrivals, and are on hand accordingly, thus saving the young and inexperienced from the fear and anxiety that otherwise might assail them in having no friends. Again many young people, within shorter distances, residing in quiet country places, and unaccustomed to travel, shrink from the turmoil of a busy city, and avail themselves of our aid.

A Home for young mothers with infants and with little

children—where they can be together—is greatly needed, perhaps more than any other institution. Trouble of various kinds often obliges the sad and destitute parent to seek for (at least) temporary shelter and the institutions already established refuse to receive such cases.

ESTHER GUNDERSON.

NEW YORK CITY,
February, 1894.

AMERICAN FEDERATION OF LABOR.

To secure to themselves and their fellow-men, better food, clothing, and shelter, higher prices for their labor and shorter hours of toil, is the main redeeming and civilizing aim of this organization. A higher standard of life and more leisure for the cultivation of the ideal faculties of man will be the natural consequence of the Federation's achievements. With a membership of more than six hundred thousand, divided among five thousand local unions and fifty national and international trades unions, the day cannot be very distant when the reduction of the hours of labor to eight hours per day will be accomplished in every trade represented. Such is the case to-day with the carpenters and the cigar-makers. The Federation, as an organization, neither strives after, nor would it offer any panacea for the solution of the social problem ; nor could it destroy present or future worlds to realize the idle dreams of theorists. It deals with facts, rather than doctrines, and seeks to secure future happiness by making the conditions and the men of the present as good as possible. But the scope of the work of the Federation is as broad and high and wide as humanity itself. In the political-reform movements of the municipality the Federation has been an acknowl-

edged factor of worth and influence, so that it may safely be asserted that wherever this influence could make itself felt, it was to the advantage of the common weal. It is in this very favorable light that reformers have learned at last to view the trades-union movement, recognizing its eminently constructive qualities, in spite of the apparently militant character it may bear on the surface.

The Federation meets once a year in general session, when the events of the year are discussed and the future policy is shaped. The convention also elects the officers and adopts measures for the better concentration and mutual understanding of the affiliated branches.

HENRY WEISMANN.

NEW YORK CITY,
February, 1894.

THE KNIGHTS OF LABOR.

The order of the Knights of Labor was founded in 1868, by Uriah Stevens, a Philadelphia tailor. Stevens was being educated for the ministry, but before his ordination his father's funds gave out and he felt constrained to learn a trade. On his return from Europe, with the intention of becoming a tailor, he came in contact with a number of leading revolutionists, notably Ikarius, and became quite familiar with the principles of the Socialist movement.

When the growing distress of the working people in this country caused him to realize that economic evolution was not bounded by nationalities, he decided to form an organization here that should correspond with the Socialist movement in Europe. In the framing of the ends and methods of the organization, he drew copiously from the Communistic manifesto published by

Karl Marx and Frederic Engels. The Order of the Knights of Labor was launched, accordingly, with a concrete aim and method.

The aim was the overthrow of the capitalist and wage system of production, and the establishment of the co-operative commonwealth ; the method was the peaceful conquest of the public powers through the ballot, to the end of using the government for the introduction of the co-operative commonwealth.

The Order grew at first slowly ; during the seventies it increased rapidly ; and it reached its numerical zenith early in the eighties ; from that time it began to decline rapidly and reached its lowest ebb a year or two ago. Since then it has been steadily rising.

The period of the Order's decline was marked by its abandonment of the principles upon which it had been started. Both the periods of its growth—the first in the early seventies, and the present—are marked by its adherence to its fundamental principles, objects, and methods. In 1885 the Order is commonly credited with having numbered a million or more members ; at present it is credited with a quarter of a million. The order is a secret organization.

DANIEL DE LEON.

NEW YORK CITY,
February, 1894.

THE CHILDREN'S DRESSMAKING COMPANY (PROFIT-SHARING).

10 EAST 15TH STREET.

This company was established in 1890, and was undertaken simply because I was interested in a special group of girls who had a great deal of talent, and because I

felt I could make such a business succeed. You will hardly be surprised to learn that it has taken us nearly three years to build up the business and set it firmly on its feet. The first year we did a $12,000 business, the second year a $16,000 business, and this year it will be over $20,000; but the surplus this year must go for the deficits of the first two; so not until January, 1894, can profits be divided. The fifteen girls with whom we started have now increased from thirty-five to forty-five, according to the season, and I hope to increase the number year by year. We give every opportunity to those girls who wish to better themselves educationally, by letting them work one-half or three-quarters time. Thus several of the original girls, as well as others who came in later, have taken positions, at much better pay, as stenographers, dressmakers, or drill teachers. The girls have all developed wonderfully, and even the most inefficient have become skilled workers. Our work-rooms are the happiest places I know; and I can never be thankful enough for the knowledge and experience of work and working women which the last three years have brought me.

VIRGINIA POTTER,
President.

NEW YORK CITY,
December, 1893.

FREE PUBLIC EMPLOYMENT BUREAUS.

Public Employment Bureaus in the United States owe their origin to the Free Public Intelligence Office of France, which for some time has been one of the working institutions of Paris. At the Municipal Labor Congress held in Cincinnati, in 1889, a report was

made upon the Paris office, and as a result a bill was drafted, introduced in and passed by the Legislature of Ohio. This, it is believed, was the earliest Public Employment Bureau in the United States, and the plan of such bureaus has come to be known as the "Ohio Idea." The bureau has been in operation during the years of 1891, 1892, 1893, and a portion of the year 1890, and has given universal satisfaction, as proved by the reports of the Bureau of Labor statistics for the State of Ohio during these years. Employment bureaus exist in the cities of Cincinnati, Dayton, Toledo, Cleveland, and Columbus. Among the reasons that may be urged in their favor, apart from the practical result of securing a large number of situations, the following may be stated:

First: The legislation is not political, but has received in the States of Ohio, Iowa, and Minnesota, the support of both political parties; though in the latter two States, owing to the adjournment of the Legislature, the bills introduced in them for the establishment of such State Bureaus did not become a law.

Second: The duty of the State to lessen the number of the unemployed is perhaps the strongest reason for the establishment of Employment Bureaus. The unemployed tend to mass themselves in the great cities, and in these cities the facilities should be enlarged for finding employment.

Third: The great difficulty in the way of many persons out of work is to be found in their inability to learn of the places where work can probably be secured. The aim of this bill is, in a measure, to meet that difficulty by exchanging lists.

Fourth: The Public Employment Bureau drives out of existence the private Employment Bureaus, which are

usually extortion offices. In Columbus, Ohio, six private offices were supported by the credulity of the working people, and when the State office was opened, all were driven out of business. This point is particularly important, in view of the efforts that are constantly made to ensnare young girls under the guise of securing them employment.

Fifth: The measure is one that is decidedly in the interests of the laboring people, and has been recognized as such in many different parts of the world. Among the latest evidences of this is the adoption of the system by the British Colony in New Zealand.

Much more extended arguments in support of the adoption of the system of municipal labor bureaus may be found in the reports of the Bureau of Labor statistics for the States of Ohio and Minnesota; of the New Zealand Bureaus, of the Missouri Bureau of Labor Statistics, in the Message of Governor Boies of Iowa to the Legislature of that State, and in various newspaper and magazine articles, such as that of Mr. Ryan in *Frank Leslie's Weekly* for October 25, 1890.

MORNAY WILLIAMS.

NEW YORK CITY,
February, 1894.

THE WAYFARER'S LODGE.

516 WEST 28TH STREET.

The Lodge, a four-story-and-basement brick structure, twenty-five feet wide by seventy-five feet deep, with an office extension, was erected especially for the purpose, and opened November 15, 1893. In the basement are seven shower baths for the use of the lodgers, and four fumigating ovens where their clothing is

fumigated; on the first floor are the office, the sitting-room, and dining-room, while the three upper floors are used as dormitories, with accommodation for one hundred men. The work is carried on under the direction of a committee of the Charity Organization Society.

The object of the Wayfarer's Lodge is to provide a clean and wholesome temporary stopping-place for homeless and destitute men who, in return for their food and lodging, are willing to do a reasonable amount of work —sawing or chopping wood by hand—in the wood-yard connected with it. They are also required to behave in an orderly manner, to bathe each night, and to leave their clothing in the bath room for fumigation, a clean night-gown and slippers being furnished to each lodger.

Tickets, which may be given to homeless men who seek aid, are sold in a book at ten for a dollar. Each ticket is good for two meals and a lodging in return for the required work.

ROBT. W. HEBBERD,
Superintendent.

NEW YORK CITY,
January, 1894.

CONSUMER'S LEAGUE.

The Consumers' League of the City of New York in its Constitution declares its object to be the following: "To ameliorate the condition of the women and children employed in the Retail Mercantile Houses of this City, by patronizing as far as practicable only such houses as approach in their conditions to the 'Standard of a Fair House' as adopted by the League, and by other methods."

A Fair House is one in which equal pay is given for work of equal value, irrespective of sex. In the departments where women only are employed, in which the minimum wages are six dollars per week for experienced adult workers, and fall in few instances below eight dollars, wages are paid by the week ; fines, if imposed, are paid into a fund for the benefit of the employees ; the minimum wages of Cash Girls are two dollars per week, with the same conditions regarding weekly payments and fines ; hours from 8 A.M. to 6 P.M. (with three-quarters of an hour for lunch) constitute the working day, and a general half-holiday is given on one day of each week during at least two summer months ; a vacation of not less than one week is given with pay during the summer season ; all overtime is compensated for ; work, lunch, and retiring-rooms are apart from each other, and conform in all respects to the present Sanitary Laws ; the present law regarding the providing of seats for saleswomen is observed, and the use of seats permitted ; humane and considerate behavior toward employees is the rule ; fidelity and length of service meet with the consideration which is their due ; no children under fourteen years of age are employed.

The condition of membership in the Consumers' League shall be the approval by signature of the League's object, and all persons shall be eligible for membership excepting such as are engaged in retail business in this city, either as employer or employee. The members shall not be bound never to buy at other shops. The names of the members of the Consumers' League shall not be made public.

NEW YORK CITY,
January, 1894.

WORKING WOMEN'S PROTECTIVE UNION.

19 Clinton Place.

In 1863, the condition of the working women of New York had become more than usually desperate. The effects of the pending civil war were being felt most sorely throughout the community, but by no class more severely than by those women who were dependent upon the needle and the various factory employments for their daily bread. This distress, in conjunction with the many cases of fraud and oppression practised against them by employers, stirred public interest to such a degree that meetings were called for the purpose of relief and organization.

It was first intended to establish an organization among the working women themselves for mutual protection, but their want of experience in the practical management of affairs, and other objections, made it desirable that the work should be undertaken by gentlemen who had been instrumental in starting the movement.

The objects of the association are best expressed in the language of its constitution :

(1) By securing for working women legal protection from frauds and impositions, free of expense. (2) By appeals, respectfully but urgently made to employers, for wages proportioned to the work performed and to the cost of living, and such shortening of hours of labor as is due to health and the requirements of household affairs. (3) By seeking new and appropriate spheres of labor in departments not ordinarily occupied by women. (4) By maintaining a registry by which those out of work may obtain employment. (5) By appeals

to the community for that sympathy and support which are due to the otherwise defenceless condition of working women.

Though the institution is supported by private contributions, it is in no sense a charity. It does not give away anything ; it simply helps those who desire to help themselves. Where wrongs are committed against the rights of working women which are susceptible of legal redress, it puts in motion the machinery of law necessary to secure it.

The Union has prosecuted many thousands of cases in behalf of the working women to a successful issue, against employers seeking to defraud them, and it is believed that its existence has resulted in the prevention of much fraud and wrong that would otherwise have been perpetrated against them.

JOHN H. PARSONS,
Secretary.

NEW YORK CITY,
January, 1894.

WORKING WOMEN'S SOCIETY.

27 CLINTON PLACE.

The Working Women's Society was organized in 1888 for the following specified objects : To found trades organizations among women to the end of increasing wages and shortening hours ; to enforce existing laws relating to the protection of women and children, in shops and factories, and to promote legislation in their interest : to abolish tenement-house work, particularly in the clothing and cigar industries ; to establish a Labor Bureau for the purpose of facilitating a free exchange of labor between city and country ; to secure equal pay for equal work.

At the time of its inception, the general tendency of the working people was toward organization, and during the first year this branch of the work was in a measure successful. Since then but little progress has been made, owing to the utter indifference of working women to their condition. The first year a bill providing for women factory inspectors was introduced in the State Legislature, and after a three-years' contest it became a law, being the first provision of the kind in the United States.

In the meantime an investigation of the condition of women and children in mercantile establishments was made, with the result that a Consumers' League was formed, its object being to patronize as far as possible the shops where employees received fair treatment. For the past three years a bill providing for the regulation of employment of women and children in mercantile establishments, and providing that the State Factory Inspector shall enforce the same, has been introduced in the State Legislature, but thus far has failed to become a law

For four years past the Society has used every possible means to obtain a half-holiday among the Grand Street shops during July and August. At present women and children are employed until eleven and twelve o'clock on Saturday night all the year round. All the merchants have expressed themselves as ready to close at noon on Saturday if Ridley & Sons will close, but thus far this firm has remained obdurate.

The Society is also engaged in investigating the condition of tenement houses and reporting to the Health and Building Departments all violations of law. A Free Employment Bureau has been established for women, and an investigation of the general condition of working women in the State is being conducted with the object

of eventually establishing a State Insurance or Annuity for all working women over fifty years of age. At the next session of the Legislature a bill providing for Free State Employment Offices in the large cities of the State will be framed and introduced at the instance of the Society.

The membership of the Society is, with few exceptions, composed of self-supporting women, and the necessary funds for the work is obtained through contributions of those interested.

ALICE L. WOODBRIDGE,
Secretary.

NEW YORK CITY,
January, 1894.

THE CITY CLUB.

The failure of the Municipal League to elect its candidate to the Mayoralty in 1891 occasioned profound discouragement amongst those desirous of obtaining good city government. It seemed to indicate that mere popular indignation or enthusiasm could not be counted upon when pitted against an organized political machine. It became clear, therefore, that if the work of improving city government was to be undertaken at all, it must be undertaken upon a permanent plan,—a fact which suggested the organization of a Social Club, which would serve to bring together and to keep together all those interested in the organization of a municipal party built upon the principle that City Government should be separated from National politics.

The first meeting of the City Club was held April 13, 1892. The Constitution provided for a large number of standing committees. For example, the Committee on

Legislation, the duties of which are as follows: "To observe the action of the Legislature at Albany and to advance the objects of the City Club by the promotion of, or opposition to, suggested legislation so far as it may be deemed expedient." The Committee on Co-operation and Affiliated Clubs, the duties of which are as follows: "To secure the co-operation of all societies, whether philanthropic or political, the aim of which is to improve social conditions, and in concentrating the efforts of such societies in the direction of the purposes of the City Club, and in drawing up a plan for organizing Affiliated Clubs and ultimately in carrying out such plan when approved by the Board of Trustees."

EDMOND KELLY.

NEW YORK CITY,
February, 1894.

GOOD GOVERNMENT CLUBS.

Perhaps the most efficient work done by the Club, or rather by the members of the Club, was the organization of the so-called Good Government Clubs in various districts of the city, to carry out the same principals as the City Club. Their cardinal principle is the separation of municipal government from national politics, and with a view of securing this, it is proposed to direct their energies to securing: 1. Honest and unbiased primaries. 2. Ballot reform. 3. Separate elections. 4. Home rule.

Wherever a nucleus or group of citizens can be found to adopt the views, it is proposed to organize this group into a club, with headquarters or club house as circumstances appear to require.

The dues of the club are one dollar initiation fee and fifty cents a month, or six dollars a year.

The Secretaries of the respective clubs are as follows:

Club A, territory N. E. of 7th Avenue and 40th Street.
EDMOND KELLY, 120 Broadway.
Club B, territory N. W. of 7th Avenue and 40th Street.
THEODORE I. HAUBNER, 176 W. 95th Street.
Club C, territory W. of 7th Ave. bet. 40th and 72d Sts.
LEWIS C. KING, 171 Front Street.
Club D, territory S. W. of 4th Ave. and 40th Street.
CHARLES TABER, 26 Exchange Place.
Club E, territory S. E. of 4th Ave. and 40 Street.
CHARLES WHEELER BARNES, 54 William Street.
Club F, territory 8th and 9th Assembly Districts.
JOHN P. FAURE, 238 W. 11th Street.

EDMOND KELLY.

NEW YORK CITY,
January, 1894.

THE CITY REFORM CLUB.

This Club was organized about fifteen years ago, but has never been incorporated. Originally it had a membership of several hundred, but it did not at that time succeed in doing any great amount of work. Finally nearly all the members resigned, and those who remained, about fifteen, were elected to the Executive Committee. This number has never varied much. After this change in the membership, the Club commenced to publish an annual record of Assemblymen and Senators, which was published in large numbers about two or three weeks before election day in each year. The Club also preserved all newspaper articles in relation to the actions of office holders, and various documents relating to public affairs. The Club has also appeared before the Legislature and advocated reform legislation, and has instituted several criminal proceedings against offenders of the law. For

about ten years it was about the only reform organization which did any amount of work in endeavoring to better the condition of the municipality. To its influence and work the present movement in New York City is largely due. The Club is prepared to take action, if necessary, but has not done a great deal during the last year. Its members are now occupying official positions in the City Club and in the various Good Government Clubs. The Club has never had anything to do with the nomination of candidates or the doing of purely political campaign work.

W. Harris Roome,
President.

New York City,
May, 1894.

THE FABIAN SOCIETY (LONDON).

Founded 1883.

From the United States came the first impetus which led to the formation of the Fabian Society. A few English thinkers were aroused by Henry George's suggestive, though illogical, *Progress and Poverty*, amongst them the founders of the Society. They were first brought together by Prof. Thomas Davidson of New York, who in 1883 expounded to some little gatherings in London his views for forming a society of the New Life. After his departure the meetings were continued, and the half-formed organization divided into two parts, the larger of which adopted the name of "Fabian," and resolved to think out for itself a practicable method of carrying into effect the as yet vaguely understood doctrines of Socialism.

The first business of the Society was self-education ; and the earlier tracts, now mostly withdrawn from circulation, show how necessary this was. But almost from the first, one principle was adopted, which has marked out Fabian teaching from other Socialisms. Its Socialism was deliberately home-made for home consumption. It was adapted to English political ideas and institutions, and methods imported from Germany or France were rejected as unlikely to prove successful in England. The Society has from its earliest days held fortnightly meetings for the consideration of social problems, and in addition for several years a few of the leading members met regularly once a fortnight to read and discuss economic and social history.

The results of this study are embodied in Fabian Tracts, now fifty in number, which for the most part explain the application of the principles of Socialism to the actual and pressing problems of politics.

The Society has never attempted to form itself into a political party. It has never sought a large membership, or contemplated running candidates of its own. It has adopted the general rule that it is cheaper and more effective to write for the public press than to publish an organ of its own ; to lecture to Radical Clubs, rather than to Fabian Branch meetings ; to write programs for Liberal Associations rather than to create a new organization for itself. In one recent year 119 members reported over 3300 lectures delivered, almost entirely to outside bodies. In 1888 the *Star* evening newspaper was started and, adopting Fabian ideas, became at once an enormous success. In 1889 the people of London elected their first County Council, and, to the surprise of everybody, the Progressive majority proved to be socialist in all its leading ideas. About the same

time *Fabian Essays in Socialism* were published, and the first edition went off like smoke, whilst of a cheaper edition soon afterwards published some 30,000 copies have already been sold. In 1890 an active lecturing campaign was started in the country districts by the essayists, Sidney Webb, Bernard Shaw, Graham Wallas, William Clarke, Hubert Bland, and others, and in a short time nearly every large town in the country had formed a local Fabian Society affiliated with the London body.

In 1892 the second London County Council election was fought on the "London Programm," written by Sidney Webb, and again the Progressives secured an overwhelming victory, in which every Fabian who ran as a Progressive was elected. In national politics the Society has not yet accomplished much. The country is not ripe for an independent Labor Party, and the efforts of Fabians and others to permeate the Liberal leaders with collectivism have been more successful in name than reality. The most recent move of the Fabians is a Manifesto published in the *Fortnightly Review*, for November, 1893, pointing out the failure of the Liberal Ministry to redeem its pledges, especially in matters of administration, and calling on the great Trade Unions to run their own candidates at the next election.

The object of the Society is to popularize and realize the principles of Socialism. It is a body of propagandists, and membership is therefore strictly confined to Socialists. Men and women enter on equal terms, and take equal part in its work. It is entirely democratic in constitution, and is managed by an Executive Committee chosen annually by ballot. But the secret of its steady force has been in the fact that half-a-dozen of the early members, who are gradually becoming known throughout England, have always worked together unitedly and

loyally for the good of the Society, and for the objects which it was formed to attain.

EDWARD T. PEASE,
Secretary.

276 STRAND, LONDON,
November, 1893.

There are less than a dozen members of the English Fabian Society in this country, chiefly in New York City, who work in harmony with various social organizations, endeavoring to influence them in a collectivist direction. It is not expected that this number will greatly increase, and an American Society in the nature of a branch of the English one is unadvisable, as the Socialism that will be equally successful here must be American, "deliberately home-made." Still, much may be learned from a careful study of the various Fabian publications. Send post-card for list and full information. Tracts bound complete, $1.50 post free. New editions and tracts sent on issue, 25 cents a year. Membership and a yearly subscription of $1.50 upwards would give the further advantage of the many useful ideas and reports of the Society's work in a little monthly paper, *Fabian News*, printed for members only. With a view to common action in a practical Socialist direction in a new or existing organization, those in general sympathy with the Fabians in temperament and ideas are invited to communicate with

WILLIAM SCUDAMORE,
508 West 23d St.

NEW YORK CITY.

NEW YORK'S FREE FLOATING BATHS.

There are fifteen free floating baths, berthed at convenient locations from the Battery to 134th street, on the

North River, and from Market Slip, on the East River. The baths are usually open from the middle of June to October 1st. They are open daily, from 5 A.M. to 9 P.M., except Sundays, when they are closed at noon. Mondays, Wednesdays, and Fridays are set apart for women and children, the remainder of the week being for males. The average number of persons using the baths annually is over 3,750,000. There is absolutely no charge for admission to the baths. All bathers are required to furnish themselves with bathing dresses (excepting children), and, to avoid infection, no towels or other toilet articles can be hired at the baths. Two male attendants are in charge of each bath on the days set apart for males, and two female attendants on the other days. There is also a male guard at each bath on woman's day, a policeman to keep order, and a keeper on each bath at night. Each bath has an average of sixty-three dressing-rooms, a reception and retiring room, and is lighted by gas. The baths have a supply of ice water, and are thoroughly swept, scoured, and washed down nightly. At the end of each bathing season, the baths are thoroughly repaired and cleaned.

MICHAEL T. DALY,
Commissioner of Public Works.

NEW YORK CITY,
January, 1894.

FREE RAIN BATHS.

The "Rain Baths," on the corner of Henry and Market Streets, are open to all upon the payment of five cents for adults, and three cents for children under five years of age.

Each bather is provided with a separate apartment, which is divided into a dressing-room, with the usual

conveniences, and a bath-room, wherein a bath can be taken either standing, sitting, or lying down; each bather is provided with soap and a Turkish bathing-towel. The temperature of the water can be regulated by each person to suit him or herself. During the past year about 50,000 persons availed of our baths. They are open from 8 A.M. until 9 P.M. on Mondays, Tuesdays, Wednesdays, Thursdays; on Fridays from 8 A.M. to 5 P.M.; on Saturdays from sunset until 10 P.M., and on Sundays from 7 A.M. until 5 P.M.

The advantages of these baths, compared with the ordinary bath-tub, are that they can always be kept scrupulously clean, and as the running water always passes over the surroundings, the danger of communicating disease is beyond possibility.

A. S. SOLOMONS.

NEW YORK CITY,
February, 1894.

LAVATORIES.

There is one respect in which American cities are far behind those of the continent; it touches a matter which it would seem should only be mentioned in order that its need and usefulness should be universally admitted. I refer to the public conveniences of water closets and urinals which should be provided by the city for the free use of the entire civic population—men, women, and children. The English call such public conveniences of water-closets and urinals, "lavatories,"—hence that term will be used with the same meaning.

The need of lavatories is particularly imperative in the down-town districts, as can be seen and smelt from a walk through streets lined with trucks. The menace to health is bad enough from the stench, but there is

the continual offence to delicacy and modesty. I would like to raise the question if it is the "pull" of the saloonist and his influence which prevents the municipality from making provision for these conveniences? The saloon is a potent factor in politics. The liquor is a minor attraction of the saloon, but every saloon sees that its lavatories are clean and ample. Many of them in this city will compare favorably in this regard with many a hotel. This is done as a matter of business, because it soon becomes known that a certain saloon offers this necessity, especially in the business part of the town. The proprietor knows that the large majority who frequent his saloon for this purpose will buy his liquor, because there is a certain feeling that makes a large number of men feel mean if they receive something for nothing.

There are five public lavatories in this great metropolis.

Contrast these facts with those of English cities. Shall we be content that a saloon shall furnish what of right should be afforded by the city? New Yorkers are too indifferent and lazy, but the time has come for civic manhood to assert itself in the behalf of humanity. There are individual expressions of discontent and injustice, but what is needed is a fusion of these individual protests into a collective assertion that society has rights that a municipality must regard.

Let us now compare the facts as shown by British municipalities with those of our own cities.

"DEPARTMENT OF PUBLIC WORKS,
"NEW YORK.

"January 29, 1894.

"I beg to inform you that there are public urinals in City Hall Park, Washington Park, Tompkins Park, and Battery Park, each urinal being supplied with gaslight direct from gas-mains, same as city lamps. There is also a urinal in Union Square Park."

"HEALTH DEPARTMENT, BOSTON.

"March 5, 1894.

"I have to say that we have twenty-one public urinals."

"DEPARTMENT OF PUBLIC SAFETY,
"PHILADELPHIA.

"Regarding the number of public water-closets and urinals in Philadelphia, I beg to report: there is a public urinal and water-closet in each of the following squares: Independence, Franklin, Washington, Penn Treaty, and Norris, with accommodations for five or six persons at a time. The largest public retreat is at the City Hall; in the men's department there are twenty closets and twenty-one urinals, and in the women's department ten closets."

"DEPARTMENT OF PUBLIC WORKS.
"CHICAGO.

"February 17, 1894.

"I have to inform you that the city of Chicago has no public urinals or water-closets."

"SURVEYOR'S DEPARTMENT, CITY OF
"BIRMINGHAM.

"February 13, 1894.

"The total number of urinals in the city is ninety-six, and the number of stalls therein is 437. Seventy-eight of such urinals are cleansed once each day by hand, by water delivered through a flexible hose, and by scrubbing with bass brooms. Fourteen urinals in class 2 are flushed on face of divisions during the summer season by means of a continuous water supply between the hours of 6 A.M. and 11 P.M. Four urinals in class 3 are flushed by automatic delivery at intervals of forty-five minutes, night and day.

"LIVERPOOL.

"January 1, 1894.

". . . There are 222 public urinals in the city of Liverpool, with an aggregate number of 595 stalls. There are also three public water-closets, and these are provided in every case with an attendant. Just recently three underground conveniences, containing an aggregate of nineteen stalls, have been constructed. The urinals are cleansed with hose and broom once a day and in some cases twice.

They are disinfected and kept perfectly sweet and clean. The question of the extension of underground conveniences with closet and urinal accommodation is now engaging the attention of the Health Committee, and a sum of £3500 has been included in the estimates for the current year for this purpose.

Are the British municipalities any more civilized than ours; are the needs of the people any greater there than here; or is it possible that the needs of the people are consulted, and that the cities are managed in the interest of the citizens and not of the politicians?

WM. HOWE TOLMAN.

NEW YORK CITY,
May, 1894.

LONDON REFORM UNION.

Its object is to reform the existing administration of the river, docks, and wharves, the markets, water supply, means of lighting, locomotion, police, the city funds, hospitals, and other charities; to disseminate knowledge concerning the unfavorable conditions under which vast numbers of the working population live owing to defective and unsanitary dwelling and working accommodation, irregular and ill-paid labor, the competition of alien immigrants, the harshness of the poor-law, the unjust incidence of taxation, the adulteration of food, and other grave disadvantages; and to obtain for London full powers of municipal government.

The Union works to obtain municipal powers for the County of London equal to those already possessed by cities like Liverpool, Manchester, Glasgow, and Leeds. To use such powers, when obtained, for the community there must be a lofty ideal of civic life, and a full knowledge of communal needs. Therefore, the Union strives to educate, help, and inspire.

The Union affords an opportunity to all to work for the common good, and help to make London in all municipal matters a model city, setting an example to the provinces, the colonies, and other countries.

The inaugural meeting of the Union was held on December 15, 1892, under the presidency of Lord Rosebery, in Exeter Hall, since when the Union has steadily progressed and taken deep root in London. Bound to no political party, and dealing specifically and independently with the great social problems which London presents, the Union forms, and as it continues to grow will increasingly become, an organization whose demands, in pressing London's claims, no Government will be able to ignore. The influence of the Union and its branches on the various governing bodies of London is also certain to become a great power for good.

TOM MANN,
Secretary.

LONDON,
January, 1894.

THE TAMMANY SOCIETY.

FOURTEENTH ST.

The Tammany Society, or Columbian Order, was founded in May, 1789. Its founders were the original "Sons of Liberty," who flourished in the city of New York during the Revolution. After the treaty of peace, 1783, it became apparent that the Articles of Confederation of 1777, under which the colonies had acted together, were insufficient to preserve the Union and insure an efficient National Government. Under these articles the old Congress was little more than a convention of delegates representing the different States, who had not even the power to bind their principals, and who could merely recommend the adoption by the different States

of such measures as they thought necessary for the general welfare. Under these circumstances it was evident that some plan of government must be devised with authority to act directly with reference to National affairs without consulting the States.

The differences that arose among men of that time as to the plan of government created some feeling. Alexander Hamilton and Thomas Jefferson became the leaders of what were virtually two parties. The former was in favor of a strong government,—a sort of limited monarchy, the election of a President and Senators for life. Thomas Jefferson was in favor of a government that would be more under the control of the people ; he opposed Hamilton's idea, and advocated the election of a President for a stated term, an equal number of Senators from each State, and a popular branch of Representatives, based upon the population of each State. Popular feeling ran high. Hamilton had the support of the Society of Cincinnati, which had been organized after the Revolution by the officers of the Continental army, the membership of which was restricted to those officers and their descendants. The Sons of Liberty took sides with Jefferson and opposed monarchy of any kind. They looked upon the Society of Cincinnati as an organization formed for the purpose of establishing an aristocracy, and for the purpose of counteracting it, they formed the Tammany Society, or Columbian Order. Every person becoming connected with the Society must declare himself to be a true republican and an enemy of all kinds of monarchy in this country.

The Tammany Society is entirely distinct from the political organization known as the Tammany Hall Democracy. The only connection they have is that of landlord and tenant ; the Society rents the hall to the

political organization, and it is from this that the political body takes its name.

The Society is governed by a board of thirteen sachems, representing the original thirteen States. The Council consists of a Grand Sachem, chosen by the Sachems from the body of the Society, the Sachems, the Secretary, Treasurer, Sagamore, and Wiskinkie. The Council choose a Father of the Council and a Scribe. It is a constitutional obligation that the Society meet on the Fourth day of July in each year and read the Declaration of Independence.

The present officers are :

Grand Sachem : Thomas F. Gilroy.

Sachems : Richard Croker, Hugh J. Grant, W. Bourke Cockran, Charles M. Clancy, John J. Gorman, William H. Clark, Charles Welde, John McQuade, John H. V. Arnold, Thomas L. Feitner, Bernard F. Martin, Charles E. Simmons, Henry D. Purroy.

Secretary : John B. McGoldrick.

Treasurer : Peter F. Meyer.

Sagamore : William H. Dobbs.

Wiskinkie : Daniel M. Donegan.

Father of the Council : John J. Gorman.

Scribe : Maurice F. Holahan.

JOHN B. MCGOLDRICK.

NEW YORK,
December, 1893.

BAPTIST BOYS' BRIGADE.

The Baptist Boys' Brigade movement of New York City and Brooklyn, was organized and developed during the year 1893. There are two regiments of twelve companies each in New York City, one regiment of twelve companies in Brooklyn, and the nucleus of a second. The object of the Boys' Brigade is to develop in boys,

at the earliest age possible, a true Christian character. The boys are required to sign a pledge against the use of strong drink, tobacco, profane and indecent language, while they are members of the Brigade, and are pledged to join the Sunday-school connected with the church where the company belongs. A large number of boys have been brought into Sunday-school classes and attendance upon the church, in some cases into membership of the church through this specific work for boys. The boys have three parades during the year, viz. : Thanksgiving-day review, Washington's Birthday review, and Memorial-day procession. They also have a summer camp, where they receive instructions in military tactics and Bible study. This movement has spread from New York City among the Baptist denomination throughout the United States. Regiments are now organized in seventeen different States, and new companies are reporting at the Baptist headquarters, Room 501, United Charities Building, corner Fourth Ave. and 22d Street, every week.

M. R. DEMING.

NEW YORK CITY,
January, 1894.

NEW YORK ASSOCIATION OF WORKING-GIRLS' SOCIETIES.

The first club, an outcome of our Practical Talk Evenings, was organized in February, 1884. The scope of the work was then defined as follows : "A Working-Girl's Society or Club is an organization formed among busy girls and young women, to secure, by co-operation, means of self-support, opportunities for social intercourse, and the development of higher and nobler aims."

To this end pleasant rooms were furnished, where members can pass the evening, classes organized for mutual improvement and enjoyment, circulating libraries established, and co-operative measures fostered, for the benefit of members. The distinctive characteristics are co-operation, self-government, self-reliance. Members must be over fourteen years of age. They must pay an initiation fee of twenty-five cents, and monthly dues of twenty-five cents. Their privileges are as follows: Free use of rooms, library, piano, and writing materials; privilege of consulting the Club physician; access to musical drill, lectures, talks, and entertainments, sewing and embroidery classes, and Penny Provident Fund; and by paying class fee, the privilege of joining dress-making, cooking, millinery, school extension, and other pay classes.

The clubs are governed by the members for the members. Officers are chosen from the membership of the clubs, and are elected by ballot. Matters of business are presented at monthly business meetings, and decided by a majority vote. All questions arising as to the government of the clubs are carefully discussed and settled in the same way. Many clubs have councils consisting of twelve members, including the six officers. The six members who are not officers hold office two years. These Councils have general charge and control of the funds and property of the clubs.

The New York Association of Working Girls' Societies was organized February 16, 1885, eleven clubs joining as members. The Association at the start, and for a few years, had clubs in its membership from Brooklyn, Massachusetts, Connecticut, and Philadelphia. Now there are associations in these several cities and states, as well as clubs scattered throughout the country. The

New York Association consists this year of nineteen regular and six associate members, each a club whose membership varies from 50 to 325, over 2200 individuals being enrolled. There are also a large number of clubs in New York City which are not affiliated to the Association, though outgrowths from its influence. To be eligible for membership, a society or club must possess the following qualifications: It must be established on the fundamental principles of co-operation—self-government (by members for members) and the effort for self-support. It must have a record of not less than six months of organized life in the City of New York, or its vicinity, and shall not be affiliated with any other organization.

The following are some of the outgrowths of the Association: The Auxiliary Society of the New York Association of Working Girls' Societies was formed and incorporated in December, 1889. That year the Miller's Place, Long Island, property was deeded to the Society, and the two houses, Holiday House and Holiday Harbor, were given. *Far and Near*, the monthly journal of the Association, was first issued November, 1890. The Mutual Benefit Fund was organized in 1890; the Alliance Employment Bureau was organized in 1891, the Choral Union in 1891. Societies and Committees within the various Clubs were organized as follows: Lend-a-Hand Bands, 1884; Junior Clubs, 1888; Three P Circles, 1889; Domestic Circles, 1890.

Communications or questions relating to the Association can be sent to the First Director at 262 Madison Avenue, or to the Secretary (Miss Virginia Potter, 134 Lexington Avenue.)

GRACE H. DODGE.

NEW YORK CITY,
January, 1894.

PEOPLE'S SINGING CLASSES.

The People's Singing Classes were organized in October, 1892, on the lines expressed in the following circular:

To the Working People of New York:

Recognizing the fact that music contributes more than any other art to brighten and beautify our lives, and that it is the art which can be practised by the greatest number of people, since nature has furnished nearly every person with a correct ear and a singing voice, I have decided to open a course of lessons in reading music and choral singing.

The classes shall be practically free, the small fee of 10 cents a lesson going only towards paying for the rent of the hall and such incidental expenses as may be necessary to the proper maintenance of the classes.

The response to this call was such that it was decided to open three classes, with a total membership of about 1200 pupils. The work began with simple exercises and progressed gradually to two-, three-, and four-part choruses. All work was done without any accompanying instrument and the results were in every respect gratifying. At the close of the season the classes sang choruses from oratorios and four- and five-part songs and madrigals by Mendelssohn, Thomas, Nurley, Barnby, and other masters, at a concert given at Carnegie Music Hall. The financial standing was excellent, inasmuch as there was left a balance in the treasury of about $1200.

This season there were opened five classes, viz., four elementary classes, in Aschenbroedel Hall, 86th Street, near 3d Avenue; Adelphi Hall, 52d Street and 7th Avenue; Caledonia Hall, Horatio Street; Beethoven Hall, 5th Street, near Bowery; and an advanced class

composed of the members of last year's classes in Cooper Union. About 2200 pupils are enrolled.

Aside from the really excellent musical work which has been done by the classes, they have shown the great possibilities of co-operation, for the ten-cent fees have more than paid for all expenses of hall rent, music, and printing. And the steady interest as shown by the attendance has enabled the members to make rapid progress.

A number of smaller singing clubs and classes have been formed by the members, and music has been carried into many a working-man's home, giving pleasure and carrying good influences to him and his family.

At the end of this season it is proposed to organize a People's Chorus which will be recruited from the People's Singing Classes, and it is hoped that it will grow in time to such proportions that it will include nearly every working man and woman in this city.

FRANK DAMROSCH.

NEW YORK CITY,
January, 1894.

THE TEE TO TUM CLUB.

340 EAST 23D ST.

The name and the idea originated in London, but the principles, slightly modified, have been brought to our city, where a Tee To Tum was opened March, 1893, at 340–4 East 23d St. A Tee To Tum is a combination of a club and a café ; any self-supporting and self-respecting working man being eligible to membership. Billiard and pool rooms, bowling alleys, card rooms, a social hall for dances and entertainments, and a library, offer all the social and recreative advantages of such an organization ; in fact, the appointments are those of

any other club, but minus the bar. Each Thursday evening is ladies' night, when any of the lady friends duly introduced by any of the members, are welcomed to all the privileges of the Club. The expenses are met by an initiation fee of $1, and weekly dues of 10 cents. Frequent entertainments in the social hall are given by home talent, and are one means of adding to the receipts. This Club is non-sectarian, non-political, non-alcoholic, and non-gambling. The present membership is 125 ; so that the club has now out-grown the experimental stage and has demonstrated its usefulness. The extension of this idea will do very much towards nullifying the unwholesome effects of the ordinary saloon, by offering a wholesome substitute.

WM. HOWE TOLMAN.

NEW YORK CITY,
February, 1894.

BURNHAM INDUSTRIAL FARM.

The Burnham Industrial Farm was organized in 1866, its object being to save unruly boys. Very many of its graduates are living honest, self-respecting, and self-supporting lives in different parts of the country. It was for some time under the management of the Order of St. Christopher, a non-sectarian institutional order of young men who are in training for lives of institutional usefulness. It is, however, at present in charge of the Rev. John Dooly. The aim of the founders of the institution is to reach a class of boys from eight to sixteen years of age, who, having developed marked criminal tendencies, have not yet joined the ranks of professional criminals. When a boy has been convicted of a felony and associated even for a brief period with criminals, he

learns that certain classes of people are united by a common desire to prey upon society in order that they may lead lives of ease and pleasure without toil. A clever boy is of great assistance to them in criminal work, and the older criminals are ready and willing to supply him with money and make his life an easy one in return for such assistance, and thus criminality is rendered alluring to youths, who can see the beginning but not the end. Although they may have formed such ties and gained such knowledge, they are not considered beyond the influence of an institution like Burnham Farm.

The Burnham Farm has been modelled partly after the French School at Mettray, and partly after the highly successful Rauhe Haus near Hamburg in Germany.

The salient points of the system are work, drills, and recreations that will ensure a sound body, technical instruction in some simple trade, and, most important of all, the fostering of the moral nature by careful and judicious treatment. The daily routine of study, work, and recreation begins, except in winter, at 5 A.M. Almost the only reminder of the reformatory is the frequency of the roll call. This is necessary because of the absence of all restraining bolts, bars, or walls.

FRED G. BURNHAM.

MORRISTOWN, N. J.,
February, 1894.

PRISON ASSOCIATION OF NEW YORK.

The Prison Association of New York was formed in 1844 and incorporated in 1846. Its objects as set forth by the charter are :

1. The amelioration of the condition of prisoners, whether detained for trial, or finally convicted, or as witnesses.

2. The improvement of prison discipline, and the government of prisons, whether for cities, counties, or States.

3. The support and encouragement of reformed convicts after their discharge, by affording them the means of obtaining an honest livelihood, and sustaining them in their efforts at reform.

It had much to do in creating the popular sentiment which led to the establishment of the State Reformatory, and has been more or less influential in other measures for improving the prison system of the State. It aims to be a centre of information on penological matters, and has a library of about twenty-five hundred volumes, which is open to all who are making a study of this specialty.

Its department of aid and counsel to discharged prisoners is the largest work of the kind in this country. It keeps an agent in the Courts and a daily visitant to the Tombs to help prisoners who need counsel and advice, who are victims of any mistreatment or persecution. It visits all the jails and penitentiaries of the State at frequent intervals, and reports on their condition to the Legislature annually. It continues a moral force for better reformatory methods by a committee in every county, which is in touch with the parent organization in New York. It furnishes libraries to any county jails or penitentiaries that may need them, and has so placed thousands of books within the last few years.

W. M. F. Round,
Secretary.

New York City,
January, 1894.

RESCUE MISSIONS AND SHELTERS.

In the present emergency, when there is exceptional poverty and suffering in New York, the Charity Organi-

zation Society has prepared a list of some of the places where homeless and penniless persons may be sent for immediate relief. The Society, however, recommends to its members and to all persons who desire to ensure that such relief shall certainly be obtained, that they procure lodging and meal tickets from one or more of the respectable lodging houses, arranging to pay only for such as are used.

If each benevolent person should procure a supply of such tickets from the lodging houses nearest his own home and place of business, he would be relieved from the necessity of giving money to any one, even though in evident and immediate distress.

The Society advises that the name and address of every person who has a home, to whom tickets are given, should be sent at once to the Charity Organization Society, in order that more effective aid may be procured for them.

The night office at the United Charities Building, maintained by the Association for Improving the Condition of the Poor and the Charity Organization Society jointly, is open from 6 P.M. until midnight, to receive and consider applications for relief.

The Superintendent of Out-Door Poor, Eleventh Street and Third Avenue, will provide in the public institutions for all classes of the homeless.

RESCUE MISSIONS, OPEN EVERY NIGHT,

which, in special cases, grant relief to the destitute and homeless who attend their services :

Bible and Fruit Mission.....416 East 26th Street
Bowery Branch Y. M. C. A.....153 Bowery
Bowery Mission and Young Men's Home.....105 Bowery
Catherine Mission.....22 Catherine Slip

Five Points Mission.....63 Park Street
Florence Crittenton Mission*.....21 Bleecker Street
Galilee Mission.....340 East 23d Street
Madison Square Mission.....430 Third Avenue
Margaret Strachan Mission *.....105 West 27th Street
McAuley Cremorne Mission.....104 West 32d Street
McAuley Water Street Mission.....316 Water Street
St. Bartholomew's Mission.....205 East 42d Street
Seaman's Rest.....665 Washington Street
Temporary Shelter Home *.....11 Varick Place

* For fallen women mainly.

REFUGES FOR HOMELESS WOMEN.

Bellevue Hospital (through Department of Charities and Correction), Third Avenue and 11th Street
Colored Mission.....135 West 30th Street
Day Star Industrial Home.....213 West 24th Street
Door of Hope *.....102 East 61st Street
French Benevolent Society's Night Refuge....320 West 34th Street
Home for Convalescents.....443 East 118th Street
Hopper Home (for released prisoners).....110 Second Avenue
House of the Good Shepherd *....90th Street and the East River
Magdalen Benevolent Society *.....139th Street & North River
Midnight Mission *.....208 West 46th Street
St. Barnabas House.....304 Mulberry Street
St. Joseph's Night Refuge.....143 West 14th Street
St. Zita's Home.....158 West 24th Street
Swiss Home.....108 Second Avenue
Wetmore Home Annex (for mothers and infants), 141 West 4th Street

FOR GIRLS.

Association for Befriending Children and Young Girls, 136 Second Avenue
Elizabeth Home for Girls (Children's Aid Soc.), 307 East 12th Street
Free Home for Destitute Girls (closed at 10 P.M.), 23 East 11th Street
House of Mercy.....206th Street and North River
Mission of the Immaculate Virgin, Lafayette Place and Great Jones Street

* For fallen women, especially the young.

Shelter for Respectable Girls.....148 West 14th Street
Wetmore Home for Fallen and Friendless Girls,
49 South Washington Square

FOR MEN.

Bowery Branch Y. M. C. A.....183 Bowery
Christian Home for Intemperate Men.....1175 Madison Avenue
French Benevolent Society's Night Refuge ...320 West 34th Street
Home of Industry for Discharged Convicts.....224 West 63d Street
Industrial Christian Alliance.....170 Bleecker Street
Sailors' Home.....190 Cherry Street
Swiss Home.....128 Second Avenue

FOR BOYS (under 18 years).

Brace Memorial Lodging House (Children's Aid Society),
9 Duane Street
East 44th Street " " 247 East 44th Street
East Side " " 287 East Broadway
Tompkins Square " " 295 8th Street
West Side " " 201 West 32d Street
Mission of Immaculate Virgin,
Lafayette Place and Great Jones Street

RESPECTABLE HOUSES WHERE LODGINGS MAY BE HAD AT LOW RATES.

FOR MEN.

Bible and Fruit Mission Lodging House (open until midnight),
420 East 26th Street. 15c. a night.
Bowery Mission and Young Men's Home (open all night),
105 Bowery. 15c. and 25c. a night

Cunard House (open all night)			....4 Rivington St.	15c.	a night
Delevan	"	"	....143 Bowery	"	"
Empire	"	"	....123d St. and 3rd Ave.	"	"
Eureka	"	"	....280 Bowery	"	"
Glendon	"	"	...243 Bowery	"	"
Hatfield	"	"	....46 Ridge St.	25c.	"
Old Homestead	"	"	....404 Pearl St.	15c.	"
Olive Tree Inn	"	"	....340 East 23d St.	"	"
South 5th Ave. Hotel	"	"	....52 South Fifth Ave.	"	"
The Stanwix	"	"	....1109 Third Ave.	"	"
The Washington	"	"	....153 East 23d St.	"	"

FOR WOMEN.

Colored Mission ....135 West 30th Street
Temporary Home.....219 Second Ave. 20c. a night
Temporary Shelter Home..... ....11 Varick Place
Woman's Lodging House....6 Rivington St. 15c. and 20c. a night

Nearly all of these lodging places will supply lodging and meal tickets to responsible persons, to be paid for as used.

The Industrial Christian Alliance, 170 Bleecker Street, will supply meal tickets at 5 cents each.

The **Wayfarer's Lodge** of the Charity Organization Society, 516 West 28th Street, will supply tickets which may be given in place of money to homeless men who seek aid. Each ticket will entitle the bearer to a lodging and two meals in return for a reasonable amount of labor. These tickets will be sold to societies, churches, and private individuals in books of ten, the price of the book being one dollar.

NEW YORK RESCUE BAND.

One great need has been experienced by slum workers, namely, a place to which women who are willing to abandon their sinful lives can be taken without the necessity of transferring them from their various resorts to one of the Homes for Women in the city, where there is the uncertainty of being able to secure admission for them, and with great loss of time to the workers. This need impressed itself so strongly on a band of workers that they concluded there must be a place established to which these women could be taken for a night, or until a vacancy could be found in one of the various Homes where they could be received. February, 1893, two rooms were rented in the rear of 76 Mulberry Street, and

called "The Temporary Shelter for Women." Later two rooms were added, but the accommodations were so insufficient that larger quarters were obtained. A lady becoming responsible for one year's rent, the house at 11 Varick Place (Sullivan Street, between Bleecker and Houston) was secured, and the Shelter transferred to said place May, 1893. In these two shelters more than 250 women have been received, some of whom have been transferred to Homes, others to hospitals, some placed in situations, and others, unfortunately, have gone back to the old life. On April 8, 1893, THE NEW YORK RESCUE BAND was organized, its aim being, as stated, "to rescue fallen men and women from lives of sin and shame, and to lead them to Jesus Christ, who alone can save and keep from sin." The plan to be pursued by the Band is as follows: The slum portion of the city is to be divided into districts, and sub-divided into sections. A band of five is to thoroughly and systematically work in each of these sections, seeking to induce girls in the opium joints, dives, concert saloons, on the streets, or elsewhere, to leave their sinful surroundings and accompany the rescuers to the Shelter, from which they will be transferred to Homes, hospitals, and other places. It is hoped later to have a Home of our own in the city, and also a temporary Home in the country, to which girls can be transferred from the Shelter, and be more entirely removed from their former temptations and associates. It is also hoped to secure a Special Pavilion in connection with some hospital where these women can receive medical attention. With a Home as above stated, these girls can be taught the use of the Bible, Methods of Christian work, Housekeeping, Cooking, Laundry work, Stenography, Typewriting, Sewing, etc., and be fitted for earning an honest liveli-

hood. A lodging-house for women may also be opened; missions may be started; in fact any work in the line of rescuing and uplifting fallen men and women may be undertaken by the Band. The Rescue Band is entirely undenominational in its work, and no salary is paid to any one in connection with it.

O. B. Booth.

New York City,
March, 1894.

SLUM POSTS OF THE SALVATION ARMY.

The social branch of Army work in the United States is still in its infancy, and for various reasons a considerable time must elapse before we can put into it the force we should like to give it. Still a start has been made in New York (243 Front Street), San Francisco, and Buffalo, with food and shelter depots for men. There are three slum posts and two slum *crêches*, in New York City, two slum posts in each of the cities of Boston, Philadelphia, and Chicago, and one each in Brooklyn and Buffalo. There are Rescue Homes in New York City, Cleveland, O., Boston, and Beulah, Cal.

The main object of the officers in charge of all these places is to lead those who need their help to give up sin, and seek salvation through Jesus Christ. Love and sympathy are the chief means used, and obedience the principal thing demanded. No attempt is made to reform, merely, but it is continually insisted that nothing short of personal salvation will be of lasting benefit to any one. Reforms follow as natural consequences. The officers and workers in this branch receive even less than those who work "in the field," because they do not have

to wear the same uniform, and live in the very poorest localities. No officer in the whole Army receives more than just sufficient to supply absolute needs.

MRS. M. B. BOOTH.

NEW YORK CITY,
February, 1894.

NATIONAL CHRISTIAN LEAGUE FOR THE PROMOTION OF SOCIAL PURITY.

As an individual for many years previous to obtaining the Charter for the National Organization, I had been deeply impressed by the injustice of the double standard of chastity, and resolved that I would secure the co-operation of as many earnest Christian men and women as possible of very mature age and experience to co-operate with me in seeking to aid in establishing a single standard of Social Purity between the sexes.

The League was organized in '86, but our National Charter was obtained in Washington, D.C., Oct., '89, under special act of Congress. We desire to establish a single standard of purity, or to secure the same standard of chastity for men and boys, which is required for women and girls; for we are convinced that men and women must work together, in order to accomplish any considerable good along the many lines of Social Purity work.

The League strives to elevate opinion respecting the nature and claims of morality with its equal obligation upon men and women, and to secure a practical recognition of its precepts on the part of the individual, the family, and the nation. We also strive to enlist and organize the efforts of Christians in preventive, reforma-

tory, and educational work, in the interest of a higher standard of Purity.

The League holds two regular meetings each month: one a prayer and business meeting the last Saturday afternoon in each month, for women; and a general meeting composed of both men and women the last Monday night in each month, for the discussion of the various questions concerning the object and aims of the Society, and for stimulating thought along all the lines of the League's labors, in order to prompt individuals to action.

The League has had several bills before the Legislature, and expects to present two more this winter: one to prevent the gift or sale of tobacco to minors in prisons; the other to amend the code so that any person convicted of breaking the Seventh Commandment should be imprisoned for not less than one year, and fined not less than one thousand dollars. There has been no law in the Empire State for more than forty years against the crime of committing adultery. There is often no alternative but to sue for divorce, which many wives and mothers are unwilling to do. We also have a bill, the import of which is to secure long sentences for habitual drunkards and abandoned women, that they may be committed to an Industrial Home until they shall become self-supporting. Our fourth bill is to secure full political citizenship for women.

The League has formed permanent homes in the country for its beneficiaries; it has secured temporary homes for a very great variety of exceptional cases; it has given out work for the purpose of keeping families together where it was best that they should not be separated. It has paid rent and board, furnished food, clothes, and shelter to several hundred applicants. The vital

principle in giving aid, is that every person able to do any sort of work shall render some service, whether it be of any value or not, for every penny received from the treasury of the League.

Mrs. E. B. Grannis,
President.

New York City,
January, 1894.

THE NEW YORK SOCIETY FOR THE SUPPRESSION OF VICE.

The New York Society for the Suppression of Vice was incorporated by the Legislature of the State of New York in 1873. Its object, specified by its Charter, is the enforcement of the laws for the suppression of the trade in, and circulation of obscene literature, illustrations, advertisements, and articles of indecent and immoral use, as forbidden by the State of New York and by the United States.

Recognizing the fact that nearly one-third of the population of the United States are under twenty-one years of age, this Society believes that the prevention of the corruption of the youth of to-day is essential to the prosperity of this Nation. We recognize the fact that the boys and girls of to-day are to be the men and women of to-morrow. As a practical result of our theories we have seized more than sixty-seven tons weight of contraband matter, and prevented it from being disseminated, and arrested nearly eighteen hundred persons.

Anthony Comstock.
Secretary.

New York City,
January, 1894.

THE SOCIETY FOR THE PREVENTION OF CRIME.

105 East 22d Street.

Upon the reorganization of the Society, consequent upon the death of Dr. Howard Crosby,—who had been its controlling spirit since its formation in 1878,—it was judged wise to modify temporarily, at least, the method of its operation, and to substitute general aims for the more specific ones to which for the major part it had been confining itself. Experience had shown that very little can be accomplished by the occasional closing of an isolated saloon illegally run, or by the prosecution of any single gambler or bawdy-house keeper, so long as the conditions exist which render it possible for illegal practices of the sort to maintain themselves so concertedly, so confidently, and so defiantly. If an attempt is made to suppress a gambling-house, for instance, the prime difficulty that we have to encounter is not in dealing with the proprietor himself, but in dealing with the support which he receives from the authorities, whose sworn duty it is to detect and arrest him. Till the alliance is broken which exists between the criminals and their proper prosecutors, it is bailing out water with a sieve to attempt the extinguishment of individual gambling houses or bawdy houses. In this we are working in entire consistency with the corporate purpose of the Society, one of whose objects is stated in the articles of incorporation to be "the removal of sources of crime." This is a sufficient reply to the question sometimes put, why it is that we do not co-operate with the Police Department. The very purpose of our existence as a Society forbids it. It is only because the Department is either negligent or criminal that there is any occasion

for our being. In our efforts to suppress crime we are occupying precisely the ground that the Police Department was legislated to occupy. If they would fight gambling, illegal liquor selling, and bawdy-house keeping instead of countenancing it, there would be no need of us,—nothing in particular for us to do. If the Department would do what the Public pays them for doing, we would disband, and be glad to. The very existence of such a Society as ours is, properly interpreted, a standing indictment of Police incompetency or criminality. We cannot work with them then, for the simple reason that we are organized to *suppress* crime, and the attitude of the Department is one of the greatest obstacles that we have to encounter in doing it. If the time were to come when that branch of the City government should begin to make earnest with its duty, and to deal with all sorts of crimes regardless of pecuniary considerations and the feelings of the criminals, and should then desire the co-operation of the Society for the Prevention of Crime, there is no more hearty assistance possible than that which we should be prepared to render them.

C. H. PARKHURST,
President.

NEW YORK CITY,
February, 1894.

THE CHURCH TEMPERANCE SOCIETY (PROTESTANT EPISCOPAL).

105 EAST 22D STREET.

The C. T. S. was established in 1881. Previous to that time the Episcopal Church had taken no prominent part in the work of Temperance Reform. It was not prepared to utter the shibboleth of "Total abstinence

for the individual and Prohibition for the State." The dual basis of the English Church was finally adopted. It is :

"A Union on equal terms between those who *temperately use*, and those who *totally abstain from*, intoxicating liquors as beverages."

In order to utilize the combined forces of Temperance and Total Abstinence, hitherto in hopeless antagonism, it laid down the following four main lines of action in which each of its two sections of members might cordially unite :

1. Legislative restriction.
2. Counteraction (work for non-abstainers).
3. Prevention.
4. Rescue (special work for abstainers).

Each of these lines of work has been formulated to meet the conditions of the nation. The large city was held to be the crux of the legislative problem. Much time and careful investigation were therefore given to city conditions. The location of saloons in the tenement-house districts, the licensing authority, the personnel of the Board of Aldermen, and their confirming power over the Excise Board, were examined ; and the number and the location of churches, schools, and saloons in each ward of the City of New York were delineated on maps.

With due regard to facts already ascertained, the remedy of legislative restriction was therefore formulated as follows :

1. Prohibition of sale to minors.
2. " " " " intoxicated persons.
3. " " " on Sundays.
4. Limitation of number of saloons to one in 1000 population.

5. License tax of $1000.

6. Local option for counties.

In whole or in part these remedies have been applied to many of our largest cities: Boston, Philadelphia, Pittsburgh, Chicago, Omaha, Minneapolis, and St. Paul.

Recognizing the fact that the liquor saloon met a want (in a way which intensified the evil) for which no other remedy was provided, we urged that side by side with the demand for the restriction or prohibition of the liquor saloon should march the movement for counteraction.

ROBERT GRAHAM,
Secretary.

NEW YORK CITY,
January, 1894.

THE LOYAL LEGION TEMPERANCE SOCIETY OF N. Y. CITY.

In 1882 about thirty boys gathered with a few young ladies in private parlors to discuss the subject of intemperance, and learn the truth from different standpoints. In a few weeks a society was organized with the following object and platform:

"It shall be the object of this Society to interest and instruct the youth of this city and others in the principles of temperance by social gatherings, and by providing places as counter attractions to the saloons. Our platform shall be freedom from all that can intoxicate:

"1. For our own safety and happiness.

"2. That we may set a safe example for others to follow.

"3. That we may extend a helping hand to those less fortunate than ourselves."

In June, 1883, to another class of lads, already bread-winners, these precepts were practically presented by opening a Free Reading Room, where thousands of boys have since gathered from forlorn homes and the temptations of street and saloon, and many have been influenced to become honest, industrious citizens.

Services are held on Sabbath evenings, and on Saturday evenings a programme of music and recitations is furnished. A reception for the boys is given on New Year's Day, and a strawberry festival in June, also an excursion during the summer. A savings bank collects the pennies saved from their earnings, and allows them interest on deposits under $5.00. A total abstinence society, "The True Blue Cadets," is organized among the boys.

The Society was incorporated in 1890. It holds monthly meetings during the winter in private parlors, where many phases of the temperance question are presented by able speakers. The influence of these meetings upon the so-called better class has been most beneficial, besides enlisting them in the welfare of the struggling working-boys of New York.

FRANCIS J. BARNES,
President.

NEW YORK CITY,
February, 1894.

NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE.

58 READE STREET.

The National Temperance Society and Publication House was organized in 1865 by 325 delegates from twenty-five different States, representing every Temper-

ance organization in the country, and all the religious denominations.

It was organized for the special work of creating and circulating a sound Temperance literature; to promote the cause of total abstinence from the use, manufacture, and sale of all alcoholic beverages; and to unify and concentrate the Temperance sentiment of the nation against the drink and the drink traffic.

The basis of the Society is total abstinence for the individual, and total prohibition for the State.

Its business is conducted by a board of thirty managers, ten of whom are elected each year, representing all the great leading religious denominations and Temperance organizations of the land.

This Society is thoroughly non-partisan in politics and non-sectarian in religion, embracing all parties and denominations.

With Vice-Presidents in every State, and agents in almost every community, its work covers the nation, and its literature permeates every part of the country.

The missionary work of the Society covers the nation, but its great work is among the colored population of the South.

Our missionary work consists in part as follows:

1. Work among the colored people in the South, employing colored missionaries, sending literature to ministers, churches, educational institutes, and furnishing libraries for colleges, and theological seminaries.

2. Scattering literature in prisons, hospitals, penitentiaries, jails, ships, army posts, and other needy localities.

3. The work in Congress for a National Commission of Inquiry, and to look after other National Temperance interests at the Capitol of the nation.

4. Holding conferences, conventions, mass meetings, Congresses, Sabbath-evening services, and other public gatherings in different parts of the country.

5. To supply special literature to pastors, editors, lecturers, and foreign nations.

JOHN N. STEARNS,
Secretary.

NEW YORK CITY,
January, 1894.

THE WEST END PROTECTIVE LEAGUE.

Four years ago the number of saloons along Columbus and Amsterdam Avenues and the Boulevard were many in number and were constantly increasing. There was no organized opposition to this evil, and the owner of property, or resident, on these avenues who did not look upon a saloon near his house or his lots as a benefit, either financially or morally, found himself almost alone in his protest. In March, 1891, the League was organized by a small body of property owners and residents, "to restrict as much as possible the liquor traffic on the West side above Fifty-ninth Street." It now numbers over 150 of those who, irrespective of the questions of politics or religion, are desirous of making their neighborhood better, cleaner, and more reputable. The management of the League is intrusted to an Executive Committee of nine. Whenever an application for a saloon in the District is made, the locality is investigated and if opposition is decided on, protests are prepared, the property owners in the vicinity notified, and the Executive Committee with its counsel attends before the Commissioners of Excise and conducts the case for the protestants. Violations of the Excise Law are reported to the Police, and during the past winter thirteen saloon

keepers have been indicted for such violations upon evidence obtained by the League.

Since its organization the League has attended before the Excise Board on 33 applications, of which 11 were granted and 22 rejected.

JOHN C. COLEMAN,
Counsel.

NEW YORK CITY,
January, 1894.

MODEL TENEMENTS.

WATER AND ROOSEVELT STREETS.

As early as 1864, Miss Octavia Hill commenced her now famous work of improving tenement houses in London. In 1876 the papers she had contributed to some English magazines were republished in this city by the State Charities Aid Association and much interest was awakened. Soon sundry efforts in the same direction were begun, but it was not until 1880 that I had the opportunity of making any such attempt. Previous experience as a manager of the Widows' Society, had shown me that much of the so-called charity work of this city is only a more or less well-devised method of undoing what mismanagement has already done. After the greatest of all sources of trouble in New York, the liquor shop, we must reckon the close and ill-lighted apartments in which the poor live. To correct this, then, is an aim of great importance. Perhaps equally important is it to provide a safe place where children can play, and this the street rarely affords. Children must have active out-door exercise if we would have them sound and healthy ; and parents, especially hard-

worked mothers, are in need of some relief from the continual noise that lively children make.

Prompted by these ideas I began the work which has led me to accept as a guide the following general principles.

Our tenement houses require, to make them decent homes, better provision of light and air, more careful supervision, and rental at more reasonable rates. To secure the first I cut off the back suites of rooms, thus providing for an open window on every stair landing, and also materially increasing the yard space. The next point was gained by employing a resident janitor, who was to be in the house by day and night. Any one who would fill this position should have more education and intelligence than the ordinary tenant, so that his constant influence shall be promotive of cleanliness and good order. His salary should enable him to give most of his time to this work.

The rent should be put at so low a figure that a poor man can pay for decent rooms. He is definitely injured by being always in debt to his landlord. Yet many people find it impossible to get rooms reasonably near to their work for a quarter of their family earnings. The aim should, therefore, be to make the houses plain and sound. Fixed tubs and mantel-glasses are not necessaries, but the means for having fresh air in bedrooms, and light enough to permit one to go up and down stairs safely, are imperatively required.

Perhaps the last item is the most important of all, namely, that the landlord shall recognize his or *her* personal responsibility in the matter of housing and dealing with the tenants as fellow-beings.

ELLEN COLLINS.

NEW YORK,
December, 1893.

THE SANITARY PROTECTIVE LEAGUE.

In the Spring of 1885 the Sanitary Protective League was formed to assist the authorities in case of the advent of cholera. It met with hearty support from the press and public; but fortunately the expected visitation did not occur.

In 1886, with the co-operation of the Woman's Conference, Ladies' Health Association, Academy of Medicine, Real Estate Exchange, Central Labor Union, and other organizations; and with the powerful backing of the press, and especially of the *Morning Journal*, the League secured important amendments to the Tenement House Law, together with the passage of the Small Parks Bill, which appropriated $1,000,000 annually to convert certain tenement sections into playgrounds for the people.

No pecuniary obligation is incurred by joining the League, as its work can be carried on at small outlay. What is wanted most is a large body of members, who will support, by their voice and influence, measures necessary for the preservation of the public health.

CHARLES F. WINGATE.

NEW YORK CITY,
February, 1894.

THE TENEMENT HOUSE BUILDING COMPANY.

The Tenement House Building Company was organized in 1885, as the result of a series of lectures delivered by Professor Felix Adler. Mr. Joseph W. Drexel was President, Mr. Oswald Ottendorfer Vice-President. It was proposed to erect improved tenement houses in the worst quarters of the city, and to show that such

model houses would be a safe investment for capitalists, as well as a boon to the inhabitants. Six houses—Nos. 338 to 344 Cherry Street—were opened in 1887, at a cost for land and buildings of about $155,000. The houses contain 108 apartments in two- and three-room suites, together with a large Kindergarten room. Wide entries, running the length of the buildings, with large windows in the rear, separate the rooms. The halls and stairs are fire-proof ; the halls and closets are built with iron beams and tile floors ; the stairs are of iron and slate throughout. The roofs are of brick, guarded by iron fences, and are used as a playground by children, and as a place of recreation on warm evenings. The yards and basements are of granolikine, with separate storage closets for each tenant. There is no room or entry without a window, and no air shaft. All plumbing is exposed to view. Running water, hot and cold, is provided in each floor, and, in some of the houses, in each apartment. There are common laundries and nine bathrooms free to the tenants. The clothes can be sent up from the laundry in elevators and dried on the roof. There is a separate water-closet for each two apartments, constructed according to the most approved methods.

In the Kindergarten room there are conducted Kindergarten classes, sewing classes, and boys' and girls' clubs.

The dividends are limited to 4 per cent. A special feature of the company is the application of the insurance feature to the rent problem. Surplus earnings over 4 per cent. are put into a reserve fund, credited to the tenants in proportion to the rent paid, and applicable as rent for such tenants in cases of illness, age, lack of employment, or other good cause.

The financial results have been satisfactory, and the erection of the houses has caused a notable improvement in the character of the buildings erected since that time in the neighborhood. For details see the report for 1891, entitled "The Tenement Houses of New York City."

EDWIN R. A. SELIGMAN, PH.D.,
Secretary.

COLUMBIA COLLEGE, N. Y.,
October, 1893.

THE TENEMENT-HOUSE CHAPTER OF THE KING'S DAUGHTERS AND SONS.

HEADQUARTERS: NO. 77 MADISON STREET.

In the spring of 1890, when Mr. Jacob A. Riis went to the Headquarters of The King's Daughters to ask for help in the little flower mission which had sprung from some of his newspaper articles, and soon grown too large for his busy hands, he found a little band of earnest women ready to respond to his call, because they were already feeling that there must be some work in this direction for their great Order, some way to "lend a hand" in solving the dark problems of tenement-house work in their crowded city. Under his leadership they organized "The King's Daughters' Tenement-House Committee." They sent out appeals for clothing, flowers, fruits, and delicacies for the sick, and for money to pay the salary of a trained nurse, and offered their services to the Summer Corps of Physicians of the Board of Health, who soon gave them enough to do, and found them valuable allies. The Committee also put itself at once into communication with other charita-

ble societies, and adopted the plan of making inquiry at the Charity Organization about every applicant for relief. The cordial sympathy and hearty co-operation extended to them by this Society, and by all the other charitable organizations in the city, is what has enabled them to do such effective service. A large Fresh-Air Work grew out of the doctor's cases ; and these cases, often left on their hands to be treated and looked after during the winter, made it necessary to rent a small office and engage a salaried superintendent. In two years the work had grown so that the Committee felt it should be established on a more permanent basis, and so in April, 1892, they reorganized as "The New York Tenement-House Chapter of The King's Daughters and Sons." They moved into larger quarters at 77 Madison Street, where they leased a commodious, old-fashioned house, with a large backyard, which could be used as a playground. The yard has proved a happy "King's Garden," where during the long summer season from 40 to 60 children a day have found a blessed refuge from noisy, crowded streets and stifling tenements. A Penny Provident Fund was opened, a Conference of Friendly Visitors established, and an arrangement made by which the "Annex Club" makes use of the rooms in the evening, thus giving the Chapter the advantage of a well-organized, efficient girls' club, as well as material aid in the payment of its rent.

Later on the Chapter started a Kindergarten, a Boys' Club, and a Saturday Morning Sewing-Class, and as soon as it can raise the necessary funds and find enough volunteer workers to help, it hopes to add Mothers' Meetings, Happy Sunday Afternoons, and a Day Nursery.

The object of the Chapter is "to visit, comfort, and

relieve the sick and needy," and its aim, "in co-operation with existing agencies to secure adequate and permanent relief for worthy cases, and to make the poor self-reliant and provident, and by every possible means to develop their spiritual life." The desire of the members is more and more to derive their support in this work from the many individuals and circles in their great Order, who are looking for some definite work, and who can here find a well-organized and efficient outlet for any amount of effort, enthusiasm, and money.

CHARLOTTE A. WATERBURY,
Superintendent.

NEW YORK,
December, 1893.

COLLEGE SETTLEMENT.

95 RIVINGTON STREET.

The New York College Settlement was opened in September, 1889. The Women's University Settlement in East London was the fore-runner of the Settlement here. Four graduates of one of our women's colleges were studying at Newnham, Oxford, the winter that the Women's Settlement was started in London; and they came home full of the thought, that what English women could do in London, American women could do here. The work of the first year was modest and tentative. But with each year we have become more certain that there is a work for the Settlement to do, and the work has increased and become more definite. The first object of the Settlement has been to furnish a common meeting-ground for educated women and the less privileged classes; and, consequently, the work has been largely social. There is at the Settlement a series of

clubs which includes all ages, from the little boys and girls of six, up to their fathers and mothers. These clubs are conducted by the seven or eight residents and helpers who come from up town. In addition to the clubs, a free circulating library and a flourishing station of the Penny Provident Fund Bank serve as opportunities for becoming acquainted with the people of the neighborhood in a natural and easy way. A resident woman physician has also proved a friendly bond. During the first two years baths were sold to women and children, at ten cents a bath; but the cramped quarters in the house and the increasing number of public bath-houses in the vicinity made it seem desirable to give up what had been a very encouraging feature of the work. The educational work has been principally in the form of classes, though this last year a free Kindergarten was opened in the house across the street which the Settlement leased. The classes have been industrial largely, such as cooking, dressmaking, and wood-carving; though some instruction has been given in singing, literature, and politics. The house has never been closed during the summer, but most of the club work has been given up and the workers directed to the Summer Home. For the summer months a house is rented in Katonah, New York, and about one hundred young people enjoy a two weeks' vacation in the country.

It is hard to state in words the results which the residents feel have been attained by the Settlement during its four years of work. We are sure that the people of the neighborhood have a most friendly feeling toward the house, and that any one coming from that house will always receive a cordial welcome in their homes.

The house has become the centre of the social life of

a large number of young men and women, and we trust that the tone of their intercourse has been raised. There have, of course, been countless opportunities to help the individual boy or girl; and we believe that the fact that the Settlement has been next door to those who needed the help, and that the house has always been open, has given many opportunities which would have been missed if the workers had not been living upon the spot. The Settlement was started with the idea that young women of the educated classes needed to know at first hand how their poorer brothers and sisters lived; and knowing how much has been gained by the college women who have been in residence at the Settlement, we trust and believe that the help has been mutual.

JEAN FINE SPAHR.

NEW YORK CITY,
January, 1894.

THE EAST SIDE HOUSE.

FOOT OF EAST 76TH STREET.

On a report of a committee on social and economic questions, chosen at a meeting of the Church Club, a house was leased in June, 1891, at the foot of East 76th Street for the purpose of a Settlement, on the general plan of Toynbee Hall and the Oxford House. A Board of seven managers became incorporated under the name of the East Side House. The Settlement is located in a densely populated industrial district. A playground is fitted up for the children of the neighborhood; a kindergarten is opened and mothers' meetings are held for the parents of the kindergarten children. There is also a library. The East Side House is particularly successful in its Working Mens' Clubs, where all the

advantages of the ordinary club are open to its members. It is also a part of their social work, to do as much as possible for the improvement of the neighborhood, and to establish friendly relations with its neighbors. Educational classes are maintained.

WILLIS B. HOLCOMBE,
Resident Manager.

NEW YORK CITY,
January, 1894.

UNIVERSITY SETTLEMENT SOCIETY.

26 DELANCEY STREET.

The object of the Society is to bring men and women of education into closer relations with the laboring classes, by establishing and maintaining, in the tenement-house districts, places where all classes may meet on a common ground ; where the people of the neighborhood may come together for social and educational purposes, and where college men and others engaged in the work may have a residence.

The central aim of the Society is to organize the people of the neighborhood,—men, women, and children—irrespective of religion or political belief, into a set of clubs to carry out, or induce others to carry out, all the local reforms, moral, industrial, educational, which the social ideal demands. The principles thus put into practice are those of self-help and co-operation.

The plan is an expansion of the family idea, members of both sexes and all ages, pursuing together various aims and helping each other in the attainment of them.

In accordance with these fundamental ideas, five clubs have been organized. These clubs, each governing itself by its committee, and as a whole governed by

a central committee elected from the club members, with three representatives of the University Settlement, constitute the *Neighborhood Guild.*

The work thus far begun comprises a kindergarten, a reading-room and a circulating library, billiard-room, lectures, classes, debates, concerts, dances, gymnasium, art exhibitions, flower shows, country excursions, sanitary inspections, the closing of sweating-dens, and the establishment of a co-operative dairy. Until our clubs were closed in June, to give space for the loan art exhibition, there was an attendance at the Guild house of about 1200 every week.

But we need many volunteer teachers, educated men, to give their brains and money for many schemes for the improvement of the condition of the people. The public must help us to establish small parks, baths and laundries, labor-intelligence bureaus, sick-benefit societies based on sound insurance principles, and other well-tested devices for advancing the character, health, and happiness of the dwellers in the Tenth Ward of New York City, the most crowded population to the square mile on the earth.

STANTON COIT,
Resident Manager.

NEW YORK CITY,
January, 1894.

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